

*Twenty-first Year of Publication*

# CHURCH MANAGEMENT

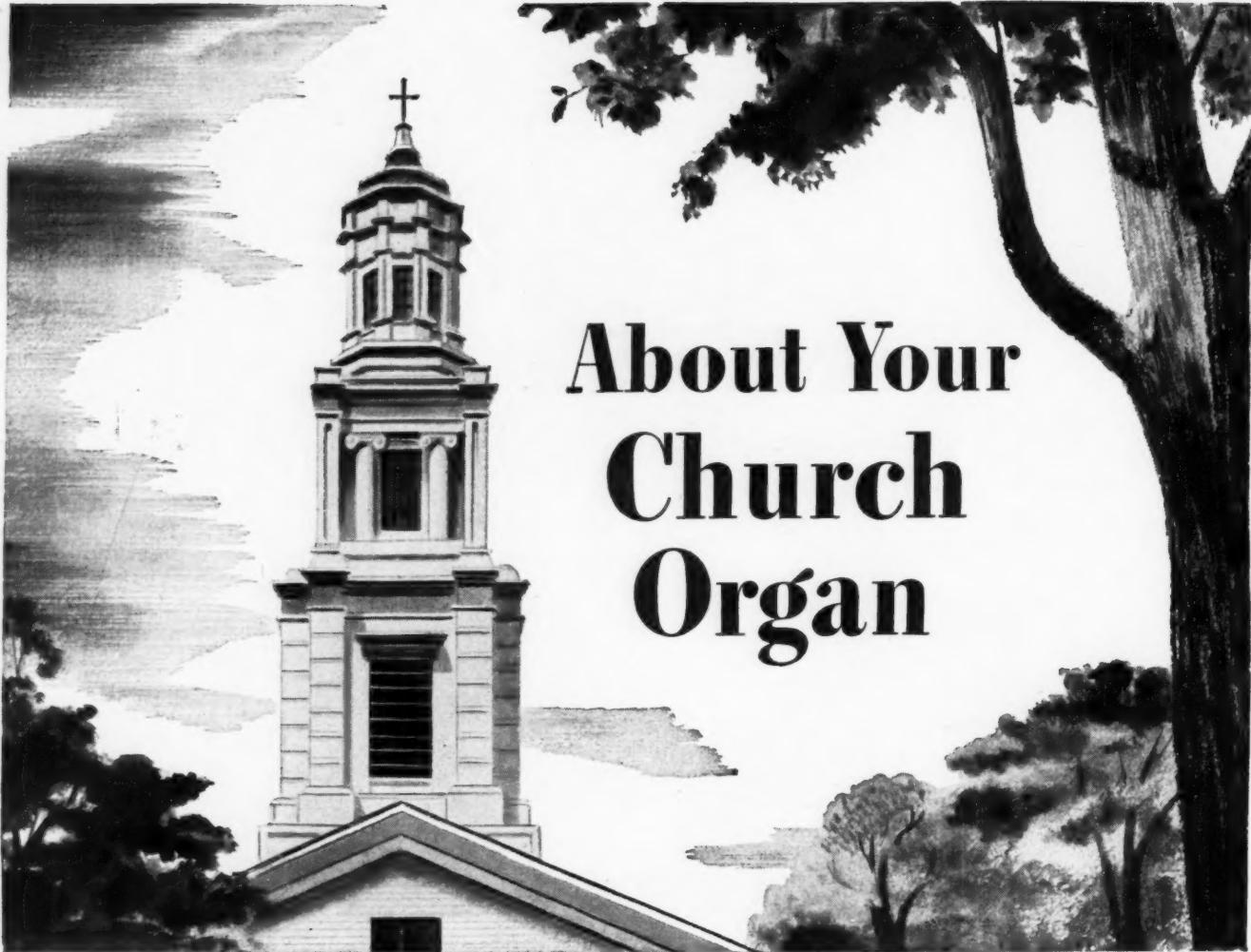


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FEBRUARY  
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VOLUME XXI  
NUMBER FIVE



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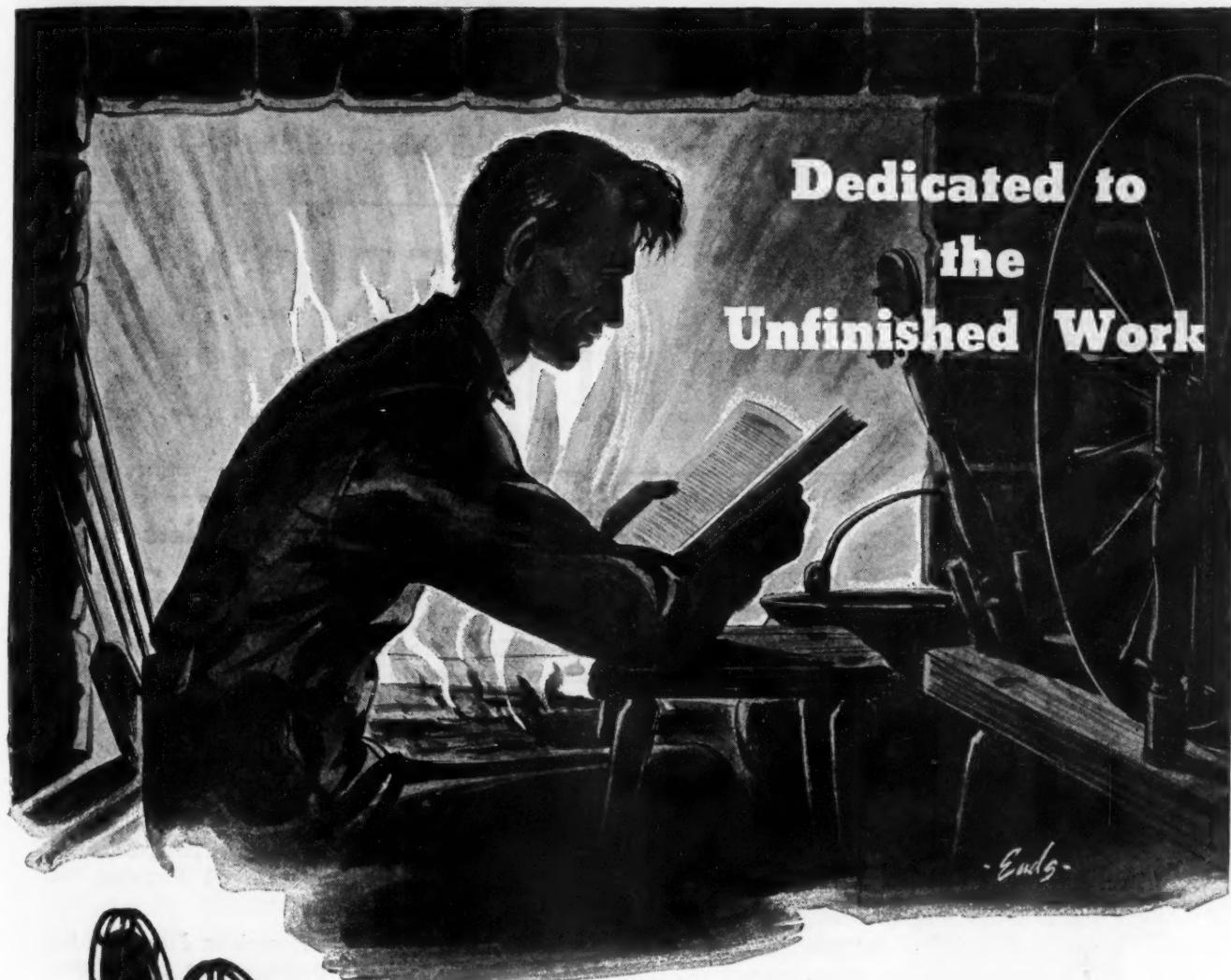
### PAPER RATIONING HURTS

We can accept no new subscriptions to *Church Management* to start with this (February) issue. We do anticipate, however, about two hundred take-offs after this is released. That will make it possible to accept new subscriptions, up to that number, to start with the March number.

We do not want to drop the name of any regular subscribers. However, the pressure on our available copies is so great that if the subscriber does not, within a reasonable length of time, respond to our statement that renewal is due, we will assume that he does not wish the magazine and his copy will be made available for someone else.

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William H. Leach.



-Ends-

**W**HEN peace returns we, the living, must take renewed inspiration from him who wanted the nation and the world to be free; who saw that only through education and training could government of the people, by the people and for the people survive on earth . . . Lincoln, who learned by firelight with a board for a slate, a coal for a pencil, had the vision . . . Will we, with the great tools of education and training now at hand, fail to use them?

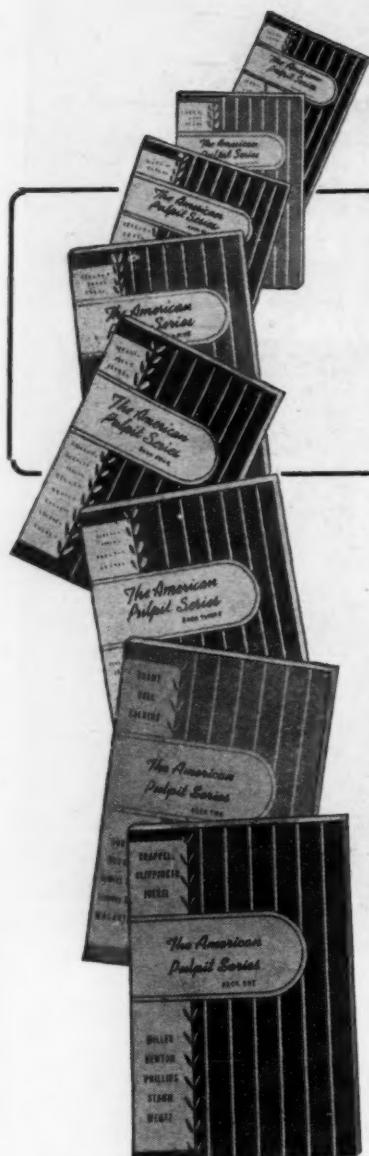
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# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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## What to Do With Germany

(A Contributed Editorial)

AND Abraham drew near, and said, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are within? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

And Abraham answered and said, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?" And he said, "If I find there forty and five, I will not destroy it." And he spake unto him yet again, and said, "Peradventure there shall be forty found there." And he said, "I will not do it for forty's sake."

And he said unto him, "Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there." And he said, "I will not do it, if I find thirty there." And he said, "Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there." And he said, "I will not destroy it for twenty's sake." And he said, "Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there." And he said, "I will not destroy it for ten's sake."

(Genesis 18:23-32).

## Auditorium, Sanctuary, or---?

PROTESTANTISM is looking for a new word. It needs a suitable term to designate that portion of the church building which is used for divine worship. The modern church building is a complex thing. It provides facilities for religious education, recreation, administration and worship. When we speak of the church building we usually include the entire construction.

Traditionally the main portion of the Protestant church is called an "auditorium." It was the place where the voice was heard—where the minister preached. But with the recovery of the sense of worship this term is wholly inadequate. People today do not go to church to sit in an auditorium and listen. They go to worship and participate.

In recognition of this trend some church liturgists call this particular part of the building "the sanctuary." It sounds well but it conflicts with the recognized sanctuary of the historic church. The name has been preempted by usage. Traditionally the sanctuary in the church is the holy place on which the altar rests. If we call the entire worship unit the sanctuary we break with tradition and a large part of the Christian fellowship.

Frankly we wish that we had a recommendation to make. But we have not. Perhaps some of our readers can do better. What word is there, or what word can be created which will designate that worship portion of the church building? It should include the purpose of worship. Architecturally it should include the nave, transept and chancel but exclude the social and educational portions of the building.

Here is a chance for you to create a word which will go down through the ages. Why not try your hands at etymology?

(Turn to page 58)

# Preaching Through Symbols

by Leon F. Kenney\*

*Symbols are everywhere recognized as an approach to God and a means of instruction. The author of this article shows the values of symbols but also points out some of the dangers in their use.*

**S**PEAKING to the Rhode Island Ministers Union on psychiatry, Dr. Temple Burling told of one woman who was all that the layman thinks a crazy person should be. Her talk was pure gibberish and beyond the comprehension of the attendants. The doctor, however, found the key to the language when he realized that the poor soul was talking in terms symbolic.

The writer tries to keep this in mind, along with a note of warning which Dr. Albert Palmer struck when in the bibliography of *The Art of Public Worship* he referred to Percy Dreamer's *Handbook for a Parson* as an example of what may happen to a man who strays too far down the liturgical path and into its interesting bypath, the use of symbols.

We will admit that much the same may be said of symbolism as was said of the law when Ephraim Tutt summarized it as a "brush-pile of ancient technicalities and outworn fictions." There are many outmoded symbols which the writer would no more use than he would preach on the theology that has become a portion of the ecclesiastical "brush-pile."

The symbol is a silent ministry of outward things and actions that have an inner meaning. When a thing is made or done not with the aim of producing a resemblance to something, but rather suggesting an affinity or spiritual relationship which is not shown, it is called a symbol. This idea of symbolism places it closely akin to a sacrament as described in the catechism as "an outward and visible form of an inward and spiritual grace." What the metaphor (or figure of speech) is to the understanding, symbol is to the eye, bringing vividly to mind some other object than itself, of which it is a type.

A study of the word "symbol" carries this interpretation a little further. "Symbol" comes from two Greek words, "syn" and "ballo," "Throw together," whereby a moral and intellectual trait can be conceived though it in itself cannot be pictured. Symbolism is an attempt to place abstract facts into con-

crete terms, in much the same manner that a spiritual heaven and all its promised joys are beyond the comprehension of the terrestrial mind until heaven is described as being so marvelous that it has pearly gates and streets of gold which flow with milk and honey.

Until rather recently we have been hesitant about using symbolism to any extent in our Protestant churches, but symbolism is a part of religion. The Old Testament is resplendent in verbal pictures telling spiritual truths. To refresh your memory just think of the Garden of Eden, the forbidden fruit, the wily serpent, the offerings of Cain and Abel from which the smoke of one fell to the ground while the other arose as a sweet smelling savour before God, the burning bush, the passover feast; and couple these with the minute details which must be observed in the symbolic dress and acts of the priest as he ministered in an equally symbolic tabernacle and later in the Temple.

The New Testament carries us a long way spiritually from the Old Testament but the same medium of expressing things spiritual was used by our Lord and in the early church. The preaching of the Master was chiefly a symbolism of the spoken word which we call the parable. He said: "I am the door," and "I am the vine and ye are the branches," and "This is my body and my blood." There was an attendant symbolic action in the highly dramatic baptism of our Lord, and later in the symbolic experience of Peter and his vision of things unclean,—"All manner of creeping things" representing the Gentiles to whom the Gospel was to be preached.

Even in the most evangelical religion of today symbolism is practiced. "Hitting the trail" is a symbol of an inner experience of conversion. Immersion is far more than an initiatory rite; it is a symbol of the death and resurrection of the Christ, the candidate's "putting away of the old man and the rise of the new," and his hope in a resurrection for himself through the resurrection of his Lord. The Lord's Supper is a symbol of the

broken body and shed blood and the Christian's covenant relationship. The wedding ceremony is not a means of joining the couple. Love has done that. The wedding is an outward sign of a love within.

#### The Rise of Christian Symbolism

There is a symbolism in the artistic realm which had its rise from stern necessity for the early Christians, who, even in death, were not free from the fury of their enemies. Tradition tells us that these Christians were so bitterly persecuted in the Roman world that they found it was necessary to have some secret sign or pass whereby they might be enabled to easily and unmistakably identify one another without betraying their faith to the Romans. A sign most frequently used was that of the fish because in the Greek its letters offered acrostic possibilities. IX(TH)US initialed the words, Jesus Christos Theo Uios, Soter, "Jesus Christ, the Son of God, Saviour." The Christian coming to a place of meeting could make his acceptability known by scratching a rude picture of a fish in the dust or by muttering the word. The sign of the fish on his last resting place proclaimed the dead man's faith without marking his grave for desecration by the Romans.

When persecution had passed and Christianity was given a place under the sun the early Christians who had suffered so much under paganism were loathe to use anything which might be perverted into pagan worship—so a symbolic presentation was used rather than attempt to portray the deity. The church has always tried to emphasize that any symbols used were not objects of veneration but were used to direct the minds of the people to things spiritual. And Treeck says, "the spirit of the Renaissance, with its flattering of the sensual in man, robbed the symbol of its deepest meaning" by failing to have that early restraint which kept the early painters from depicting the Christ or the saints in merely human or natural figures.

One of the uses of symbolism in which there was conformity to conventional laws was in the field of painting. Varying traditions seem to have prevailed in the several schools of painting but in general when a religious personage was painted the attributes of the person were depicted through the use of the symbol. For example: the lily is found, in some

\*Minister at People's Baptist Church, Cranston, Rhode Island.

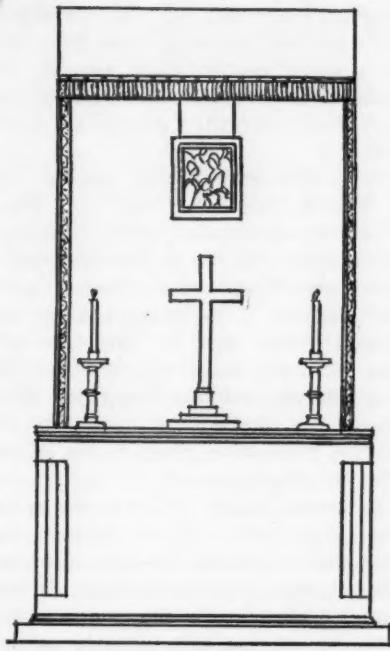
form or other, in practically all paintings portraying the annunciation to the Virgin Mary, as means of showing her spotless purity. (In straight symbolism the lily would denote the person of the Virgin rather than her attribute). In a similar way there are variations of meaning according to usage: The apple in the hand of Adam represents the fall of man while the same fruit in the hand of the Christ (in Madonna pictures) teaches that he took upon himself humanity, or (in mature pictures) that he took upon himself the sins of the world.

The chief use of the pictorial symbolism is in the heraldic form which witnessed its height in the close of the Middle Ages from which it has come down to us through varied channels. The English court, in special session, conferred armorial bearings upon St. Peter and St. Paul. Much of symbolism has a close parallelism to heraldry and has nearly as stern and steadfast a code as that of the College of Heralds.

With an increasing demand being made by the churches that their decorations have some meaning and since symbolism is becoming more widely used it is increasingly important that the laws of good usage should be observed and that nothing is ever added to the church just for prettiness or which would violate the tradition and the doctrine of the church in which it is placed.

It is difficult to give set rules to govern the use of symbols other than that there should not be a violation of good taste and that church appointments should never be a collection of archeological curiosities or monstrosities. In general the use of symbols should be to impart a spiritual note in the decoration of sacred things and only those symbols or combinations thereof which best conduce to this end should ever be used. Some symbols may be shown in series while others must stand alone. If there are two or more symbols shown together they should present the same theme in different phases rather than presenting different themes. An example of this may be seen in the use of the varied fields of man's activity as represented in the figures over the door of Riverside Church, New York City; different work is done by each group but the symbolic gathering shows that they are all working for the glory of God.

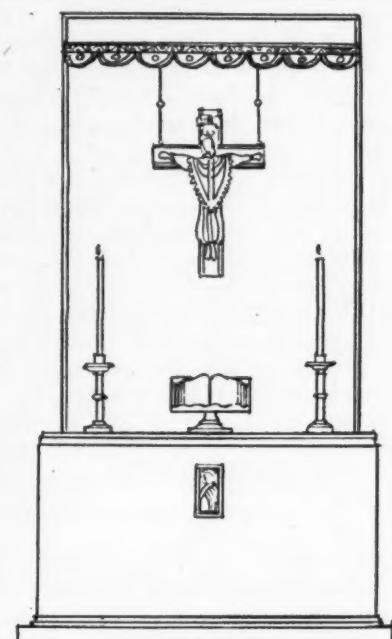
Symbols used in series should be of the same period. If one were to portray the sacraments the font should not be used to signify baptism if the basket and loaves is used to portray the Eucharist, for the former is a very modern symbol while the basket is one of great antiquity. Mixing pe-



riods in symbolism is as poor taste as for example having Gothic windows in a Colonial church building.

#### Perversion of Symbols

There are many examples of a perverted use of symbols, but may it suffice as a note of warning to recall these two examples. There was a Protestant church which installed a stained glass window. The pastor and the committee knowing nothing of symbolism were greatly astonished and chagrined, when at the dedication, it was pointed out to them that the central motive was the papal seal. Ignorance is not solely a Protestant monopoly—there was a Catholic church which is reported to have installed and consecrated an



These Symbols Encourage Worship

altar without realizing that the seal of the Lutheran church was emblazoned thereon.

We might consider symbolism as the church's earliest venture in the field of visual education. The church cannot point with pride to the days when the clergy were unlettered and often a degenerate people who mumbled the mass with little understanding and perhaps with even less sympathy. People coming to services, dependent upon the clergy for spiritual uplift or guidance, were predestined to be disappointed, but there existed in the great cathedrals, and even in the lesser churches, a wealth of symbolic teaching. The cathedrals have been called the "poor man's Bible" where in letters of glass, stone, beautiful tapestry and gems he could read of the grandeur and sovereignty of God.

To the writer, symbolism's chief value is that the clergy of today, in spite of education, understanding of psychiatry, personal charm and spiritual piety, can never fill the need of all the people at any given service. Especially is this true with our Protestant insistence upon extempore prayers, music selected at the whim of the music director, and sermons preached on subjects suggested by the current reading of the pastor; the whole appeal of the service is dependent upon the mood of the moment rather than upon the several needs of the congregation. The pastor highly elated over the advent of a child to his home, may forget that there are those in the congregation who have just lost their little one, or who may be weighed down with any one of innumerable defeats or disappointments.

The joy of the pastor is commendable but some of the people want comfort, strength, and encouragement. This is the place of symbolism: it helps the church to minister to "all sorts and conditions of men." The high vaulted room tells of the grandeur of God, the cross tells of the love of God, the altar tells of the sacrifice of God, the lighted candles tell of the presence of Christ, the open book tells of the ready availability of God's everlasting promises. These and the many other appointments in the church help the pastor to become what he could never be by himself—"all things to all men."

Another value of symbolism is that it serves as a link with the past of the church. It is altogether possible that the constant presence of reminding symbols in the church and on the printed page have kept some theology, doctrine or faith from slipping into obscurity. It is like a chain of faith across the ages.

One of the symbols that is a link in

that chain and tells us an interesting story of antiquity is the symbol of the basket of loaves borne by a fish, signifying the holy communion. It is explained in the fact that the early Christians were self-communicated. One of the household went to the church to receive the sacred elements—carrying home the bread and wine in a simple basket to administer the holy communion within the family circle. An interesting note is that the men had to be spoken to rather sharply when it was found that they were not going directly home but that they often stopped to see the pagan games, allowing the elements to sit in the sun and dust as they watched the sports.

Vernon Shontz, in an article published by the American Baptist Home Mission Society, shows the use of the symbol in teaching present-day theology and doctrine—"Symbols may be used in the teaching ministry of our churches. Increasingly our Baptist churches are making use of the chancel, the focal point of the sanctuary, to symbolize their Christian convictions . . . each article of furniture bears witness to a particular phase of truth.

"The communion table speaks of Christ's sacrifice accomplished once and for all, the wide center aisle symbolizes that the sincere worshipper may approach God and that there is no barrier between him and God in the form of a priest. The pulpit is to one side indicating that the minister can add nothing to the atonement more than indicating the way. The lectern with open Bible indicates that the Scriptures are a sufficient guide in all matters of faith and practice. Properly the baptistry, behind the altar, indicates that true baptism comes only as one approaches the altar accepting the benefits of atonement. The cross on the altar is an empty cross teaching the accomplished sacrifice and the risen Christ."

In spite of the value one may place upon the use of symbols there are attendant dangers that should be avoided.

One of the dangers in their use is that ignorance on the part of the people may cause resentment rather than producing spiritual enlightenment. There was an old deacon who resented the Chi Rho on the pulpit antependium because the XP to him was "pure and simple—Pius the Xth."

This just reminds us that any symbol may have a variety of meaning each contingent upon the background of the interpreter. Take a simple word like "Caesar"—To the doctor it may suggest a caesarian birth; to an actor a Shakesperian play; to the orator the moving of a mob by the subtle power of suggestion; to the soldier the clever

strategy of military maneuvers; to the historian an era; to the theologian one's political responsibilities from the injunction "render unto Caesar the things that are Caesar's"; or to the high school student, a pain in his Latin neck.

With this in mind, we believe that no symbol should be used until after a careful explanation of the theology it involves. It is a reminder of a great theological truth rather than the teacher; it is comparable to the cryptic notes that a preacher carries into the pulpit rather than his carefully annotated manuscript. Symbolism can never be a substitute for careful instruction given in the church and the church school.

A second pitfall to be avoided in the use of symbolism is that it may run wild and degenerate into not only poor art but equally poor theology. It was rather surprising to the writer to find that Roman Catholic church writers have made very emphatic statements against the use of the "sacred heart" saying in effect the creation and use of that symbol had established "an all time low" in Catholic art and that the church had banned its usage in some forms as a church decoration.

The Protestant church in the adoption of symbolism and liturgical forms has been equally lacking in good taste in conformity to ecclesiastical good form. The Protestant pendulum having swung from an extreme of an opposition to all symbolic usage has, on occasion, gone too far in the opposite direction. William H. Leach in *The Use of Candles in Christian Fellowship* tells of a pastor who attempted to go "high church" by having 120 candles in the chancel. The writer was in a Roman church recently and saw well over 250 candles stuck in everywhere.

Another phase of this extremism is the perversion of a beautiful Christian art into numerology, herbism and black magic.

In Christian symbolism numbers have a rather natural allusion to the unity of the God-head; the two-fold nature of Christ, the three members of the Holy Trinity, the four gospels, the five wounds of Christ, the seven or nine gifts of the Holy Spirit, the ten commandments, the twelve tribes or the twelve disciples. There is, however, a symbolism of numbers as practiced by a group of pseudo-scientific mediums which becomes an intriguing way of extracting fortune telling fees by mail.

The use of flowers and plants in Christian symbolism as a means of designating good or evil characteristics may have had its origin in soothsaying and herbage, but the assigning of

characteristics to plants by the church has led to another extremist use—in the superstition of less enlightened days.

But even more dangerous to the churchman is the tendency of symbolism to make of him more of a nostalgic lover of tradition than a fiery-eyed prophet looking into the future. "Liturical Arts," published by the Roman Catholic church senses this omnipresent danger, saying, that many a person with a smattering of artistic knowledge will appeal to the patrimony of the past condemning anything that is new—and that in so doing he is merely wallowing in the brackish waters of miscomprehension. The editor urges—"If we are to pull the church out of artistic doldrums, we should rather strive to breathe a pure air and rid ourselves of timidity and invincible ignorance. In short, live bathed in the stream of a living tradition."

We can understand that a rigid maintenance of traditional art may have a tendency to retard the progress of the Christian missionary enterprise. It was extremely difficult for the African to conceive of a compassionate loving Saviour as having the same skin and features as those of the white men at whose hands they had been subjected to indignities, exploitation and even slavery. Bantu art has overcome an age old prejudice by depicting our Lord and the members of the Holy Family as ebony black as the Bantu himself. In India one of the new and popular symbols for the Christ is that of the burden bearer. Two upright posts surmounted by a narrow platform is a common sight in India for on these the burden bearers ease their loads while they rest their tired muscles. In this new way a symbol of three lines can say to the Indian Christian "Come unto me all ye that labor and are heavy laden and I will give you rest." All along the Christian frontier there are multiplied examples of these new interpretations of Christian art and symbolism which if refused would retard the work of the church of Christ.

My thesis is simply this: Christian symbolism has an important roll to play in this age in the propagation of the Christian faith because symbolism, in one form or another, has a part in the secular and religious life of every man. The Protestant pastor must realize that symbolism, like any other means of presenting the Christian faith, has its limitations and attendant dangers. The realization thereof should make him all the more eager to use correctly any symbolism that he employs as a part of his program of leading men in Christ's way of life.

# Your Church Can Have a Garden

by Katherine M. McClinton\*

ALTHOUGH much care and money are required to keep up a church garden, the church which lays out a garden will be amply repaid not only in the pleasure and beauty derived from the garden, but also by the supply of flowers for decoration. There are many examples of beautiful church gardens in England, and not only in small villages. Such large cathedrals as Litchfield have their beautiful lawns and herbaceous borders. Many of these church yards are planted like old English gardens, with clipped hedges and archways, rose gardens, sundials, and bird baths.

Such gardens may be planted as memorials and provide a suitable means for many members of a parish to give a single tree or whole garden in memory of some departed loved one. The garden at the National Cathedral in Washington was started by a memorial gift and owes much of its beauty to such donations. We cannot all give a stained glass window, but there are few who cannot give a tree. A sturdy oak, a copper beech, arbor vitae, or some blossoming tree would be a suitable memorial, as would, of course, a rose garden or a gateway planted with

shrubs. Others might prefer to give a stone cross, or a statue or sundial.

Growing trees and shrubs add to the appearance of every church building, whether it be a wooden white-washed structure in a country village or a building of Gothic stone in a large city. If the church grounds are large enough, attractive and useful sheltered gardens may also be planted.

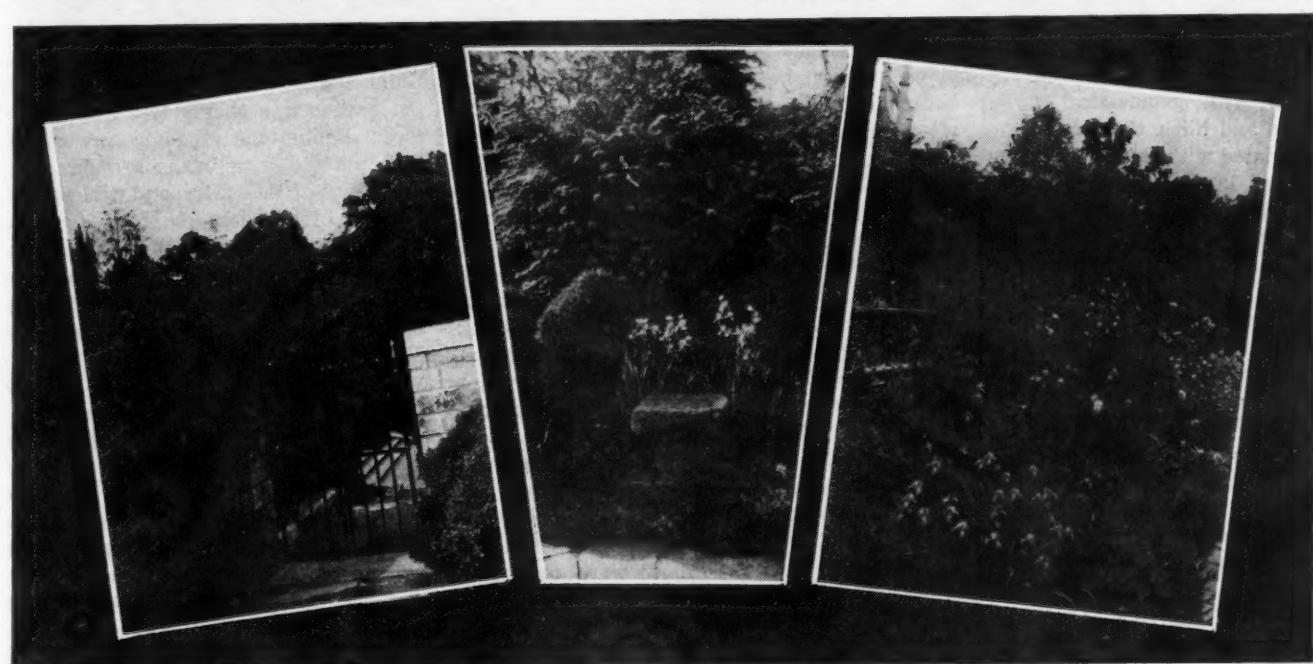
The planning of church grounds should be simple and dignified. The architecture of the church is the first consideration, so that an appropriate setting and background may be planned. Tall, towering trees seem to harmonize with Gothic spires, and spreading shrubs are more suitable with lower buildings. Tall shrubs or trees placed at corners of the building accent the architectural lines. These should be in scale with the building as well as in harmony with the character of the architecture. There should be masses and heights of rich dark green against the strength of stone or brick. Because of their boldness, evergreens are more suitable than weaker trees. Large trees with massive trunks and branches, such as the oak and elm, ash, maple, and tulip tree are also suitable as background trees. Of course, the locality will determine the trees selected, and in the southern states large magnolia

trees are suitable, while in California tall palm trees harmonize with the light stucco walls.

Planting should also accent doorways. The lines and character of the doorway will determine the shape and size of the tree or shrub. Steps may also be accented with shrubs and low growing evergreens. Boxwood will soften a stone coping and the expanse of a brick wall may be softened by ivy or Virginia creeper. However, it is a mistake to let the vine "take" the whole surface so that the strength of the architectural lines is lost.

The site is also important when planning the church grounds, since flat ground has different requirements from rolling ground or a hillside. Where the space permits, the church garden may include a more intimate garden. When this is possible church grounds once useless may be transformed into charming outdoor sanctuaries for religious services, weddings, pageants, teas, luncheons, and dinners. These gardens should be enclosed within a wall or hedge, or a court or cloister where there is one, and their planting may include the more informal flowering shrubs or trees and flowers for cutting. Many churches both large and small have started such gardens.

The finest example is at the National



Scenes From the Bishop's Garden, National Cathedral, Mount St. Albans, Washington, D.C.

Cathedral in Washington. In addition to excellent architectural planting, there are several more intimate gardens, such as the Cloister Garth whose buttressed walls are covered with English ivy. This cloister contains a bench and a fountain in its center. The garden is one of color and fragrance, and jasmine, rosemary, columbine, iris, viburnum and myrtle are among the sweet flowers growing here. Still another garden is the Bishop's Garden, entered by a gateway in the enclosing wall. Stone reliefs are sunk in the walls, and there is a sundial against a background of roses and a wayside cross placed amid creeping thyme and spice pinks and other old-time plants.

No less effective is the garden of the little church of Saint Mary of the Harbour at Provincetown, Massachusetts. A stone wall with a simple wooden gate encloses a grassy plot in the center of which stands an old wooden cross. Low shrubs, rose bushes, and a small pool, with several benches, make this garden a delightful meeting place after service and also a space for benefit garden parties and church supper and luncheons.

The idea of a church garden is an old one, and the first church gardens on record are those connected with monasteries. Early monastic gardens, however, contained orchards, fish ponds, dove houses, vineyards, and herb plots for medicine, as well as a sacristan's garden in which were raised flowers for the church. Famous monastic gardens were to be seen at the Benedictine Monastery at Montecassino, Italy, and in the rose garden of St. Francis of Assisi. Oxford is a city of old monastic gardens.

The sacristan's garden usually had a fountain and a formal lay-out of paths with geometrical flower beds. Roses and lilies, the flowers most often associated with the Virgin, were always planted in these gardens. In addition to the fountain or pool, a cross or sundial was often found in the old cloister gardens, and plaques or statues spiced the ivy-grown walls.

Present day churches may draw inspiration from these old gardens, and many of the accessories and flowers together with their lay-out may be useful today.

A rose garden could well be included in the church grounds. Indeed, what could be more effective than a wall or fence covered with gorgeous climbing roses? An arched gateway covered with roses would be an ideal setting for an outside church wedding. In laying out a rose garden, it should be remembered that roses are most effective when planted in beds or borders to allow for at least three rows. A formal

lay-out could include a sundial or bird bath in the center and flagstone paths with grass.

A garden teahouse or belvedere serving as a terminus to a vista or overlook is a useful as well as attractive feature for the church grounds. Here tea may be served and it may also be a meeting place for committees in the warm summer months. A pergola is a suitable structure for a garden terminal. A vine-covered pergola over a terrace is also attractive and may serve for larger functions. Terraces of flagstone appropriately placed from the standpoint of usefulness may also serve for large teas or luncheons or church suppers.

Another type of garden especially appropriate for the church grounds is a biblical garden which could include the flowers, trees, and shrubs mentioned in the Bible. About one hundred names of plants are given in the Bible. Of these, some cannot be determined with certainty, and only about half of the others are cultivated. Of course, there were wheat, barley, flax, olives, vines, and figs, as well as exotic plants such as aloes. The ash tree, bay tree, chestnut, juniper, box, hemlock, mulberry, poplar, and the almond and apple tree are all mentioned, as well as the cedar and the pomegranate.

Flowers of the Bible include roses, iris, tulips, crocus, myrtle, lilies. Vines include the ivy, grape, and gourd. If a lay-out plan is followed, it is possible to include the most of these trees and plants (where the climate allows) and thus have a garden of charm and beauty, as well as of historical and biblical interest.

From a study of the many Bible passages we know that trees were of utmost importance in the Eastern garden. Water was of course an important element. Flowers and more intimate shrubs were secondary. Eastern peoples worshiped in groves or under green trees whose foliage was thick "because the shadow thereof is good" (Hosea 4:13).

An herb garden could include the following herbs mentioned in the Bible: mint, anise, dill, rue, and wormwood. Indeed, a small formal herb garden laid out in a knotted pattern reminiscent of the old medicinal herb gardens would be most appropriate. Old herb gardens were not only for use but also for beauty. They were laid out in formal beds, and roses, lilies, violets, and many other flowers were grown in them. Sage, mint, rue with its blue-green leaves and tiny short-stemmed flowers, rosemary with its blue flowers, and lavender are a few of the many herbs that are decorative as well as fragrant. Tiny stone-flagged paths

may divide the beds of the herb garden.

Although the colors are subtle, an herb garden is not without color. There are the purplish-mauve tints of wild thyme, the beautiful red of bergamot, the mellow tints of marjoram. Place a tree for shade and a bench beneath, a sundial, and an encircling hedge of rosemary, and who could ask for a more peaceful sanctuary?

A church garden for warm climate could include orange trees, oleanders, palms, pomegranates, olive trees, roses, and carnations. From the Bible we know that Solomon's gardens were scented gardens full of honeyed sweetness and aromatic fragrance of flowers and shrubs. Roses, lilies, violets, wall-flowers, and gilliflowers, along with sweet scented herbs and geraniums and bunch primroses, columbines, Solomon's seal, lilac, and honeysuckle—who would wish for sweeter spring scents? Among the sweetest scents of early summer are those of the lilac, wistaria, azalea, and lily-of-the-valley.

Many of these flowers have long been used as symbols in Christian art. The violet is the symbol of humility and roses are for divine love. Many artists have pictured such lovely symbolic gardens that we could well turn to them for the pattern of a lovely small garden, not only rich in symbolism but in color and beauty as well. Hugo van de Goes in his "Adoration of the Shepherds" sets the Virgin amid purple and white violets, lilies, columbines, carnations, and blue and white iris!

Of these idealistic gardens of Middle Ages art the "Mary gardens" are especially lovely. Mary is usually depicted sitting in a walled garden beside a stone table or fountain. The Christ Child and saints are on the grass. In the garden is a cherry tree and a rose tree. Behind the Madonna are raised beds planted with iris, marigolds, violets, lilies-of-the-valley, and wild strawberries. Examples of Mary gardens are many in Medieval manuscripts, paintings, and on tapestries, and to lay out such a garden would certainly be an interesting project for any church flower community. The garden would be a continual source of interest and delight to the members of a parish.

Aside from the beauty of these church gardens, their utilitarian value in furnishing cut flowers for the church and bouquets for the sick of the parish should not be overlooked. With this utilitarian value in view, flowers and shrubs should be chosen that will give a rotating bloom from season to season. Also, those flowers should be planted which are suitable for church decoration as to size and color and lasting qualities.

# Where Lincoln Worshipped

by Carroll C. Hall

OLDING a place of honor in the beautiful First Presbyterian Church at Springfield, Illinois, is the world-famous "Lincoln Pew." This pew is the original one rented by the Lincoln family during the years they lived in Illinois' capitol city.

As viewed in the photograph, the Lincolns rented the half to the left-hand side, which is marked with the brass plates and with the cellophane wrapped cushion. Flags drape the pew and a framed letter by Mrs. Mary Todd Lincoln concerning the pew is placed on it.

In its original position (and in another building formerly occupied by the First Presbyterian Congregation,) the pew was seven rows down on the right-hand side of the auditorium and, as a consequence, it was on the center aisle.

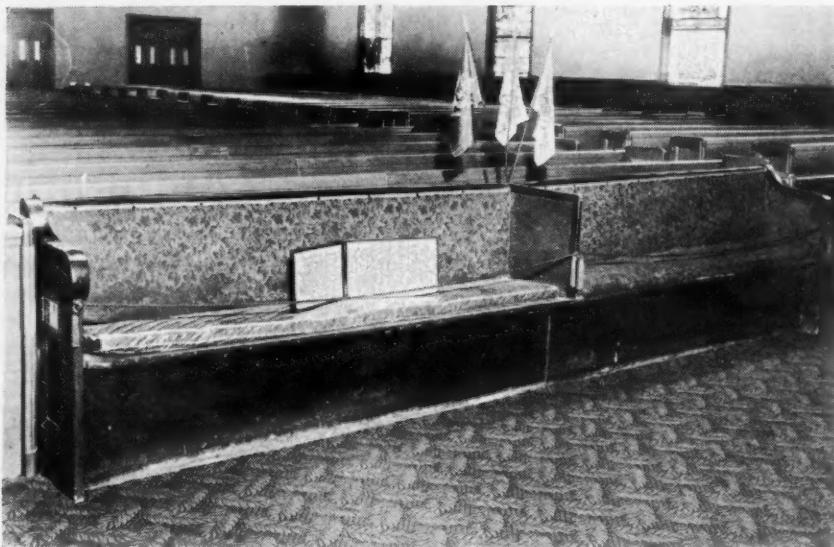
The Lincoln Pew has an interesting history. It was used by the Lincoln family during the years 1852 to 1861, when Lincoln became president. At that time the pew was in the second building owned and occupied by the First Presbyterian Church in Springfield.

In 1872 that building was sold to another denomination and the Presbyterians moved into their present structure. The 1872 sale included not only the building but the contents as well. Thus, the "Lincoln Pew" passed into other hands.

During the year 1909, the city of Springfield celebrated with great elaborateness the 100th anniversary of Lincoln's birth. At that time, for one service, the entire First Presbyterian Congregation moved back to the old building as part of the observance. It was only natural, then, that interest in the pew should be revived. There was a strong desire on the parts of many of the members to bring it back to the church in its new building.

Immediately a committee of the church set about to negotiate its return. However, it was not until 1912 that arrangements were completed. Through the generosity of the late John W. Bunn, president of Springfield's Marine Bank and personal acquaintance of Lincoln, the pew was purchased and returned to the members of the First Presbyterian Church.

In fact, the pew had been crated ready for shipment to a Lincoln collector living in Philadelphia. Should the shipment have been made, Springfield would have lost one of its most



THE LINCOLN PEW  
First Presbyterian Church, Springfield, Illinois

treasured relics.

On Sunday, March 29, 1912, the pew was back with the members of the First Church. Just two days after they regained its possession. On Easter Sunday, 1912, Theodore Roosevelt occupied the famous seat.

A memorial service was held on April 14, 1912—the anniversary of the assassination of President Lincoln—at which time the pew was formally presented to the church.

A brass plate marks the occasion. The plate reads: "This pew was occupied, during his residence in Springfield, by Abraham Lincoln. Presented by his personal friend, John W. Bunn, to the First Presbyterian Church, April 14, 1912."

There is also another plate on the pew, placed there by the late Dr. George Pasfield of Springfield, which reads: "A. Lincoln, Family Pew, 1852-1861."

At the time of the purchase another half-pew was obtained to make a complete bench and so that it would appear as it did originally.

There is some controversy as to whether the upholstery is the original. Mr. Samuel J. Willet, tailor, who still lives in Springfield, and was on the original committee for the purchase, says that it is not. He says that the original coverings were of black hair cloth and that the present tapestry was placed on the pew at a much later date.

Mr. Lincoln was not a member of

the church. His wife and other members of the family were. However, he was a contributor to the church and often attended services when in the city. Since he was a circuit lawyer he was often away on business and, of course, later active in political affairs.

It is a common story among Springfield people that after his arrival in Washington, Mr. Lincoln expressed the desire on several occasions to unite with the church upon his return to private life. Fate prevented the fulfillment of that wish.

That the pew occupied a prominent place in the lives of the Lincoln family is evidenced by a letter written by Mrs. Lincoln (the one shown on the pew) to a Mrs. Melvin in Springfield from Washington, D. C., on April 27, 1861—just after the family had been established in the White House.

Wrote Mrs. Lincoln: "I had intended requesting Mr. Melvin to have him give me a promise that on our return to Springfield we could be able to secure our own particular pew, to which I was very much attached, and we occupied some ten years. May I hope he will be able to do so?"

Every step was taken to establish the authenticity of the pew and when re-installed in 1912 there were a few people present who remembered seeing Mr. Lincoln in it.

Thus, a pew has become a treasured relic and the First Presbyterian Church at Springfield, Illinois, has become a historic shrine.

## Ecumenical Bulletin Covers

by Eldred Johnston\*

TWO things we should strive for in our worship services are objectivity and ecumenicity. I have developed a series of bulletin cover designs with this in mind:

1. Advent: The rose of the messianic prophecy.
2. Christmastide: Mary and the baby Jesus.
3. Epiphany: The star that guided the Wise Men superimposed on the cross.
4. Lent: The crown of thorns symbolic of suffering and the reality of sin.
5. Eastertide: The victorious cross.
6. Whitsuntide: The descending dove.
7. Kingdomtide: The cross covering the whole world.

Here is a series of designs that any Christian church in any land could use. Think what it would do for the spirit of ecumenicity! A person worshiping in the old Bohemian church in Czechoslovakia would be using the same bulletin cover as the person worshiping in the Presbyterian church in California, or as the person worshiping in the Methodist church in China.

I have developed this series over a period of three years. In selecting and modifying these designs I've aimed at ecumenicity, objectivity, simplicity, and practicability.

\*Minister, Central Christian Church, Marion, Ohio.

### WINNING THE HOME

At the Madras Conference in 1938, the Chinese representatives said: "To the extent that the Christian movement wins the home, to that extent will China be Christian. If the homes are not won, it is unlikely that China will ever be won for Christ." The same may be said of America. The most powerful influences are not always those that are most apparent. We are aware of the influence of the church, but have never yet adequately evaluated the social influences of the home. Communities are collections of homes, and nations are larger groups of communities. The decisions reached at council tables in the future are being determined today around our dining tables. Sidney W. Powell in *Where Are the People?* Abingdon-Cokesbury Press.

## "The Journal recognizes that church news is vital to a metropolitan community"

*Two-thirds of Portland, Oregon's 461,854 men, women and children are affiliated with a church or religious organization*

MORE THAN half of them regularly attend some religious service each week. They support more than 340 congregations of different denominations; maintain 290 church structures! So great is this city's interest in religion that several denominations maintain Pacific Northwest headquarters in Portland.

When so many members of a community have such a pronounced common interest it is only natural that their favorite newspaper, The Journal, should publish two church news pages each Saturday. These pages are outstanding in the coverage of religious news.

As one Portland religious leader wrote to The Journal recently: "I feel that *The Journal* recognizes that church news is vital to a metropolitan community and that you are giving to the churches of Portland sincere and thoughtful assistance in presenting the Gospel message. I wish to express my personal appreciation for the space given to bring the work of the churches before the people of Portland, especially at this time when there are so many newcomers in the city who are unsettled in their church and home life."

It is The Journal's policy to treat its church pages as important news pages. They command a high reader interest because they are edited by an able, well-rounded newspaper man—Ernest W. Peterson, an Oregon Journal product. Thirty-two years ago he was a Journal carrier. Step by step, he rose to cub reporter, then to general news assignments. For 28 years Peterson has been church editor for The Journal.

A prominent lay worker in a great protestant denomination, Peterson is well known throughout the



entire country and even in foreign lands. Past president of the Portland Council of Churches, he has been listed in "Who's Who in America" in recognition of his activities in improving relations between churches and newspapers.

If The Journal is a paper people like, a paper that brings ready advertising response, it is because the people who work on The Journal make it so. Money will buy presses and paper and ink and equipment, but it takes PEOPLE to make a NEWSPAPER—loyal people with ideas, with vision, with ambition and ability! It is the people who staff The Journal that have made it Portland's favorite newspaper with more circulation in Portland area than any other paper.

...If you lived in Portland you'd read

**The JOURNAL**  
PORTLAND, OREGON  
Afternoon and Sunday

Represented Nationally by REYNOLDS-FITZGERALD  
Member Metropolitan & Pacific Parade Group

PRINTERS' INK

## Church Page Becomes Important

TWICE recently we have seen evidence of the church page in the daily paper being recognized as making an important contribution. One instance is shown in the full page advertisement in *Printer's Ink* reproduced above. The publishers of the Portland (Oregon) *Journal* think sufficiently of the church and page and those who read it to direct the attention of advertisers to the page. Church editor is Ernest W. Peterson. The Cleveland (Ohio) *Press* is a second paper which has used its church page in this way. A recent broadside went to advertising prospects calling attention to the church page edited by Frank Stewart and the splendid clientele of readers for that page. We can remember the day when the church page was not supposed to get a good reading. Times do change.

# How to Write Effective Letters

by *Stewart Harral\**

*"Put yourself in the envelope and seal the flap." This is one of the suggestions made for writing effective church letters. A book by Mr. Harral, "Public Relations for Churches," will soon come from the presses of the Abingdon-Cokesbury Press.*

**A**LL right, so you can't find time to write letters. But alert pastors everywhere are discovering that well-written letters show definite results in building good will, cooperation and support. In fact, as one successful clergyman stated, "Next to personal contacts, letters provide the best means of creating bonds of friendship between pastor and people."

Hundreds of letters are poured into the mails by churches every day. Too many of them drone mechanically on—drab and colorless, stiff and perfunctory. In many instances they contain no trace of friendliness, animation or personality. They are just "form letters"—mere parades of rubber-stamp phrases.

Correctness in composing and presenting your message is the first fundamental of a good letter. Careless statements are often ludicrous. A church janitor quit his job and asked the pastor for a note of recommendation which was written, as follows:

"To whom it may concern: This is to certify that Henry Landers has worked for me for the last five years and I honestly believe him to be capable of anything."

Equally important, watch for errors in sentence structure, punctuation, spelling, detail and layout. Consistent accuracy in all these elements wins the reader's confidence. So check your letters before signing them because correctness builds confidence.

In the stress and strain of the moment, many a letter writer forgets the value of courtesy. Perhaps a minister is irritated by the sarcasm and abruptness of some letters he receives. It's easy enough to reply in the same tone but it never pays to engage in verbal fisticuffs. Instead of flying off the handle, exercise your judgment—not your temper—pour oil on the troubled waters.

A man noted for his ability to write resultful letters was recently asked, "How can I make my letters as effective as yours?" He replied, "Put your-

self in the envelope and seal the flap." To do a good job, you must write as simply and naturally as you would speak if you had the reader across the desk from you in your study. Don't try to be like someone else—be yourself!

You must catch the recipient's attention in the first sentence. And yet one of the weakest spots in the structure of the average letter is the beginning. If we aren't careful we start in a rambling sort of way without saying anything of particular interest. As Elmer Wheeler, sales expert, has advised us, "The first ten words are more important than the next ten thousand." Briefly, put the reader in the letter right at the beginning. This is your point of contact—make it count.

We must remember that the reader is most interested in himself; therefore at times we must forget our desires, our problems, our policy, and talk about his interests, his desires, his way of doing things.

Another weakness of many letters is the participial opening. Of course, it's easy to start with "referring," "answering" or "replying." But the moment we do so we find it difficult to end the thought at a logical stopping point and we are likely to use many extra, useless words.

One of the most common letter faults is incompleteness. One of the best ways to avoid this is to be sure and give your reader all the facts he will need in order to take the action you are trying to stimulate. Any situation that justifies writing a letter at all justifies a complete one. Cover the subject thoroughly but make it interesting. Then you may be sure that the letter is fully equipped to do the job you expect of it.

On certain occasions you must bring your reader disappointment rather than elation. In such cases, never start the letter with unwelcome news. For instance, instead of saying, "I am terribly sorry that we can't send you a copy of the new officers' manual . . ." Say it this way: "Thank you for your interest in the new officers' manual. The demand exceeded the supply so we have

ordered another set and as soon as they arrive I shall send one to you." In this way you get the reader in the right frame of mind to accept the unfavorable information in a good spirit.

## Simplicity Is Desirable

There is the pastor who thinks he must become a vocabulary exhibitionist when writing letters. Somehow he has gotten the idea that a well-written letter must contain gaudy language—numerous "thirty-cent-words" which mean very little. But he must remember that no quality is more essential to letter writing than simplicity of expression.

This does not mean, of course, that a letter must be a procession of primer words. When a longer word expresses your exact shade of meaning more precisely go ahead and use it. But for the most part, simple words carry more force, more vitality and more sincerity than words which demand translation.

Often a pastor, without thinking, uses words and phrases of his profession to the complete bewilderment of a reader unversed in such terminology. So it is well to avoid such expressions as "synoptic gospels," "Pentateuch," "apostolic tradition," "apocalyptic symbolism," "messianic," "blood of the lamb," "Deuteronomistic code" and "extra-canonical Jewish literature." Always write in understandable terms.

Are you a word waster? Numerous surveys made by correspondence efficiency experts have shown that the average letter carries at least thirty per cent excess weight in the form of unnecessary words. Glance at some of your recent letters and see if you don't find many wasted words.

Instead of saying, "It is my purpose at this time to express my pleasure upon noting the splendid program which you recently directed" why not say, "Congratulations on your splendid program!" The shorter form contains every idea of the original, is easier to read and creates a more favorable impression.

Every letter, regardless of its primary purpose, has two definite possibilities. It can either be a builder of good will or a source of antagonism. Often the offensive element in a letter is not the information conveyed, but the manner in which it is presented. Without realizing it, countless letter writers use distasteful words that are

(Turn to next page)

\*Director of Press Relations, University of Oklahoma, Norman, Oklahoma.

## He Combines Bus Driving and Preaching

by F. N. Holingsworth

DOING his wartime stint in an unusual way, W. Irving Monroe, Jr., of Everett, Massachusetts, pastor of the Mystic Side Congregational Church, drives a bus on the run between Portland and Boston for the Boston & Maine Transportation Company, and carries on his pastoral duties successfully as well.

While he frankly admits that meeting with the bus traveling public four or five days a week is a lot more trying than ministering to the spiritual needs of his parishioners, he feels that combining the two occupations of bus driver and clergyman gives him a better opportunity to really know people than many other pastors have. "I think I have a practical approach to a man's everyday problems," he says. "I can see what he is up against and I can talk his language." He is determined to carry through his unique, dual role until the war is over and the transportation situation becomes less urgent.

The Service Man and His Church, one of Mr. Monroe's recent sermons, was prompted by some of the sailors' problems he heard on the midnight runs to Portland. About ninety per cent of the bus passengers are servicemen.

His Food, Fun and Faith program of the last Lenten season was evolved between Ogunquit and Boston when an



W. Irving Monroe, Jr.

unsuspecting passenger helped the parson-bus driver find a catchy title for the beef stew suppers, hour of entertainment and hour of prayer Mr. Monroe inaugurated at his church at that time.

The fact that he had a heavy load of debts accumulated in obtaining a B. S. degree in engineering at Yale University and that he had a wife and two children to support, which could not be done on his modest salary as pastor of the little Mystic Side Church, prompted him to seek an outside job.

### How to Write Effective Letters

(From page 15)

sure to stir up the resentment of readers. Knowing what must be said is only part of the job; knowing how to say it is the other half. Blunt and tactless letters always lead to misunderstandings and trouble. Test your letters and see if they contain any irritating expressions that would ruffle your disposition. If you really want results cut out the verbal thorns.

Successful letters must have the flavor of enthusiasm. Too many church letters have no more life than the minutes of a funeral directors' convention. Whatever may be the objective of your letters, write your enthusiasm into them. Inject some spirit into your letters because enthusiasm is contagious.

So many letters just go on and on.

Not only do they ramble but they add up to nothing. Many of them just "peter out." The end of a letter, like the close of an interview, is to terminate the discussion in a friendly, forceful manner. Make the closing sentence direct, straightforward and friendly. Then you'll leave a constructive parting thought in the reader's mind.

In all your writing insist that it come from within you. Send out your thought simply and naturally in your own way of telling it, just as if you were talking to a friend. That is YOUR style—the element which makes you different from all other persons.

Letter writing isn't easy. It cannot be done in so-called "spare time." But time and thought given to writing more effective letters will pay tremendous dividends in your church program.

He'd had, as a boy, an ambition to ride in the engine of a railroad train, and once when he went to the West Coast as a delegate to the General Council of Congregational Churches he rode from Boston to New York on a special permit in the locomotive. However, the nearest job he could get in the transportation field was as a spare bus operator. Then he was given a regular run, and finally he was able to bid off a relief job.

Between carrying out his ministerial duties and keeping his bus schedules, his fellow workers say he is a miracle man. There was a time when he had a church service planned for a certain afternoon and that very morning (morning begins at midnight in the bus business), he was asked to take a special bus to Portland and back. The service was timed for 2 o'clock p. m. while the bus did not get back to Boston until 1 o'clock p. m. He had to do some fast sprinting over to Everett from the Boston terminal and change his clothes, ending the church service at 2:30 and then hop back to Boston to take out his bus on the regular afternoon run to Portland.

Although combining two jobs, Mr. Monroe is very conscientious about his pastoral duties. "I'm a minister first," he insists. During the past year he preached 52 sermons, to each of which he devoted eighteen hours of preparation, attended 150 committee and group meetings, made 325 pastoral calls and officiated at ten weddings and eight funerals. Beside conducting the regular Sunday morning service, he conducted Sunday school from 12 to 1 o'clock. He stops long enough to have dinner, then dons his uniform and cap for his run to Portland, arriving back in Boston the next morning at 1 o'clock.

Working on Sundays does not seriously disturb Mr. Monroe's sensibilities. "I have always felt, as a man and a minister," he says, "that there are certain essential businesses that must be carried on Sundays. Transportation is certainly an essential business, especially in wartime, and I do not feel that I am doing wrong when I do my part in that business."

He has not found his clerical profession a source of embarrassment in his work as bus operator. Most of his fellow workers are aware of his calling, and the word has also spread among many regular bus patrons. To the best of his knowledge none has taken advantage of the knowledge. On the other hand he does not expect any deference

(Turn to page 20)

# Planning the Recreation in Your Church

by Elbert M. Conover\*

*With hundreds of churches planning postwar building the suggestions in this article become very important. No man in the country is in a better position to observe the tendencies in Protestant recreational programs and church building. Mr. Conover is the director of the Interdenominational Bureau of Architecture.*

**I**N our work of counseling churches in their building and improvement programs, we are frequently asked to assist in assembling a program of rooms and facilities for recreation and fellowship work in the church. Sometimes, too, the church building program must be slowed down, if possible, until some church folk become convinced of the great importance of providing adequately the facilities for needed recreational work.

Before any suitable plan for rooms and equipment can be made there must be a real conviction regarding the importance of the variety of activities and interests which we indicate under the term *recreation*.

There are many excellent manuals that most ably discuss the philosophy and methods of church recreation. To these excellent books and manuals committees on fellowship and recreational activities are referred. A few of a large number are noted at the end of this paper.

The church cannot render to the desired degree of success its work in character building and religious culture apart from a well developed recreational and social program. The church cannot, without cause for deep regret, resign to non-church agencies a ministry so vital to religious living and growth. The recreational work of the church is not to be planned merely for filling in time, nor as a bait to attract greater numbers of people. The needed recreational program must be integrated into the total religious ministries of worship, religious education and service.

Such essential elements in character building as complete honesty of action, fair play, cooperation, team work and other excellencies of character can most effectively be taught and experienced in recreational work as conducted by religious leadership.

The possibility of increased leisure time in the future in our modern civili-

zation will intensify the importance of church-directed recreational work.

The church can help folks to avoid the mire of frustration and irritation, the inner rebellion, and disloyalty such as may break down a personality through creating that means of a more abundant living through broad programs of recreation.

Through it the church can help keep daily living free of hampering attitudes and actions and make daily life reach challenging adventures and become deep and satisfying. The church must help fill the world of the person who lives in a busy, noisy world with satisfying activity, with chances to do one's best and to be one's deepest self, to realize one's best self with the comradeship, cooperation and sharing of the activities included in church directed recreation, which includes creative experiences in dramatics, pageantry, crafts and arts.

Again referring to the many excellent manuals and books on recreation for programs and guidance for leaders, let us come to the matter of equipment and rooms to make such work possible.

In some instances the church must cooperate with other agencies. However, it is to be most urgently emphasized that the church must not relegate or "farm out" to other agencies this essential part of its character building and spiritually cultural work.

## The Needs

The small church needs a fellowship hall with a minimum unobstructed floor area of 30x50 feet, with an average ceiling height of 14 feet, with a stage and kitchen. In such a room, which we do not call a gymnasium, a great variety of group games, athletics if desired, motion and still pictures, pageantry and dramatics and fellowship suppers, may be accommodated.

Larger churches will need a larger fellowship hall. Churches in thickly settled communities where play space is limited may need a gymnasium. The

presence in the community of a gymnasium for match games may indicate the need of a church gym for practice games besides the many other occasions an active church will use it. Even in the average size church a combination hall with stage and gymnasium besides the dining hall, is often needed. Equipment, however, such as bars, rings, etc., does not now seem to be in demand.

When there is but one hall, rehearsals for a pageant in which many persons find recreating experiences may conflict with a church family night supper, or other activity that also needs the hall.

Bowling alleys wherever installed, are very greatly used by all age groups and both men and women.

A church parlor type of room is very important. It should be provided with a kitchenette unless the kitchen is located between the hall and the parlor. By all means have a fireplace even in the very smallest church. Nothing can equal a fireplace as a center for discussion groups or just good fellowship.

A "drop in" room, open, with a sensible sponsor present, may be very useful and much nicer than the drug store "chat parties." But let's never call anything in the church a "bar"—milk bar or other bar. We do not need to borrow terms with vulgar associations.

Many excellent recreational programs are to be conducted in the out-of-doors. Playgrounds, outdoor fireplaces and equipment for outdoor work are very important.

Swimming is an increasingly popular form of recreation. In one institutional church in a crowded city section, the total attendance in the swimming pool in one week was 1400. However, we need further experience on the part of churches before we can give any general information regarding the use of swimming pools in churches. Other institutions that furnish social and recreational opportunities seem to make much of swimming and one wonders why a greater number of churches have not ventured into this field. Surely a lot of church money has helped to build pools in country clubs, YMCA's and lodge buildings.

## To Meet the Needs

First, appoint a program or a find-

\*Interdenominational Bureau of Architecture.

ings committee to study the place of recreation in the total task of the church. Consider all age groups and other groupings and organizations in the congregation. Study the social and recreational needs of each group and of individuals and determine on the basis of the needs of individuals and groups and in view of what the church is undertaking to do for the total religious life of the congregation and constituents, the activities that should find a place in the program and the numbers probably to be occupied in each. For example, the young adults' class may be interested in forming a hobby club, a camera club (all the babies will have to be photographed!) a dramatic club. They will have social evenings at the church, a banquet, picnics in the summer, a trip to the art gallery. The program committee may find that the church parlor will be excellent for some of these occasions; the fellowship hall will be scheduled for their banquet, the craft shop for the hobby club or the scout room on certain evenings. Some rooms can well be used for several groups and activities.

The program committee will estimate the number that should be accommodated at church suppers, therefore the size of the hall to be planned, equipment for the kitchen, storage space, etc.

The rooms used by the church for the social and recreational activities will, of course, have to be used for more than one group or activity.

Many churches have failed effectively to undertake this ministry of recreation because of the frequently quoted and rather weak excuses that they cannot afford to have paid leaders. The recreational program should be integrated into the regular work of the church. The first groups to receive attention will be the classes, clubs and other groups within the church. The regular leaders of these groups will be made generally responsible for the recreational program and the use of equipment. The leader of the group may, of course, enlist volunteer help for this department of work. Every activity within the church building is thus under the responsibility of a regular department of the church—a men's club, a Bible class, young peoples' organization, church school class, boys' or girls' club. Many churches have a committee on recreation and social life. Volunteer directors for certain groups are found among high school faculties and older members of the church who were formerly engaged in physical education and allied fields. Usually competent leadership can be found with-



Bishop G. Bromley Oxnam (left), after casting his vote election day, made a patriotic pilgrimage to Bedloe's Island at the invitation of the superintendent, George A. Palmer, a member of the first class of De Pauw University to be graduated under the presidency of Dr. Oxnam. Bishop Oxnam, assigned last June to administer the New York area of the Methodist Church, succeeded Bishop Francis J. McConnell who retired.

On November 30 in Trinity Cathedral, Pittsburgh, Bishop Oxnam was installed as the new president of the Federal Council of the Churches of Christ in America.

Bishop Oxnam is the leader of the phase of his denomination's crusade for Christ having to do with the creation of public opinion in support of international collaboration.

out cost to the church, or part time leadership may be employed. The next step for a larger church would be to employ a director of religious education or assistant pastor who would be charged with leadership in recreation in cooperation with those who work in

the church school and other departments of the local church. Many churches have investments in property and membership equal to a Y. M. C. A. that would employ not one, but many workers. Churches generally must plan to employ a greater number of competent workers. Each additional paid worker means, too, an increased number of volunteer workers trained and set to work. A consecrated person might well be ordained as a minister of Christian fellowship. The evangelistic values in this field are as yet almost totally unrealized.

A few of many excellent publications.

*Recreation and the Church*, 40-page manual including extensive bibliography, 25 cents; and *Recreation*, monthly magazine, \$2.00 per year, and other material from National Recreation Association, 315 Fourth Avenue, New York 10, New York.

*Recreational Leadership for Church and Community*—Warren T. Powell. An excellent discussion of the principles of recreational leadership. 88 cents. Abingdon-Cokesbury.

*Character Building Through Recreation*—Kenneth L. Heaton. A new book dealing with the methods and values of recreation showing the urgent need for the church to keep pace with the field. \$1.75.

*Phunology*—E. O. Harbin. A very fine book of parties, stunts and songs. Abingdon-Cokesbury Press. \$1.50.

*Fun Encyclopedia*—E. O. Harbin, 1000 pages, 2400 plans and ideas. All purpose recreation book. Invaluable. Abingdon-Cokesbury Press. \$2.75.

*Recreation for Adults*—E. O. Harbin. Methodist Publishing House, 1942. 20 cents. \$1.10 per half dozen. Very comprehensive and valuable. Excellent bibliography. 96 pages. Illustrated.

*Handbook for Recreation Leaders*—U. S. Children's Bureau. 122 pages. Indexed. Excellent. 20 cents from Superintendent of Documents, Washington, D. C.

*Recreation for Youth*. Discusses why the church should promote a recreation program. Activities outlined. Chapter on recreation in the rural church. 20 cents. Methodist Publishing House.

*Handy Play Party Book*—Rohrbaugh. \$1.00. A book of folk games.

*Education Through Recreation*—L. P. Jacks. Harpers.

# Creating Member Responsibility

by Malcolm A. Matheson\*

*Are your church members conscious of their responsibility for church attendance? Probably a small percentage are. This author discusses the need of church attendance and suggests a method which may prove helpful to press the responsibility upon the member.*

THE young man in the armed forces is sensitive to what is being done "back home" in support of the war effort. He knows that war supplies must reach the fighting men in steady streams, bonds must be bought, adjustments to a war economy must be maintained. This the government decrees and public sentiment supports.

He is also aware that morale is an essential which fighting forces must have to win the battles. This is not made by machines in our shops and factories. It is the product of mind and heart. But it is not found easily anywhere and everywhere. No one realizes more fully, than the Christian young man in combat service, how indispensable the church is in maintaining morale. It is not surprising then that neglect of the church by those at home gives him a feeling that the men at the front are being let down.

It is hard to explain to a Christian soldier, who sees his comrades fall in battle, why some at home can permit their church loyalty to lapse in such a crucial time as this. Being young himself he looks for the younger faces in the pews of his home church when back on furlough: young men under eighteen, young women, wives of men in the armed forces, men in deferred classifications and their wives, as well as others whom he expects to find in the place of worship.

But the absentee member has always been a liability on Sunday morning. War conditions are just making the faithful young man aware of this fact. The absentee publicizes to his friends at worship and the people of his community that he cannot afford to give at least one hour a week to his Lord and Master in public worship. Often, he is the most vocal in his tirade against the isms that would destroy democracy, yet his own position of indifference is one of our greatest dangers. The church as we know it is a bulwark of democracy. It stands for justice and fair dealing. And whatever else it may

do worship is its focal point. It is what makes it a church. Without worship it might become a school, a club, or a society.

Roger W. Babson made a survey of Protestant church attendance a few years ago. Other surveys have been made. None of them is flattering.

It is quite apparent that the basic understanding of most Protestant people of what worship should be is wrong. Perhaps the church itself is at fault in fostering this wrong conception. We have made the altar a platform and worship a sermon. To find God in adoration, praise and penitence is not the primary objective of the members of most of our churches. They go to church much as they would to a lecture on: "Deep Sea Fishing" or "The Art of Mountain Climbing."

A man whose business caused him to travel much, adopted a method which he says helped him greatly. He worshipped in all types of churches, good, bad, and indifferent, but he says he never attended a service in which he did not find some help. He reminds us that as students we acquire but a little knowledge at a time. He uses that principle in worship. It may be in the solo or anthem; the singing of a hymn; a thought in the prayer; a sentence in the sermon, or the friendliness of the place. Somewhere along the line he finds something that touches his own soul. He says his life has been greatly enriched by learning the art of picking up the fragments and many times he finds them in unpretentious and unexpected places. In it all he endeavors to find God in worship and he is never disappointed.

Criticism is often made, and not without justification, that it is too easy to be a church member. An organization that makes no demands upon us contributes nothing to us. Churches that adhere to the practice that members who make no effort to meet their obligations are removed from the rolls, after being patiently dealt with over a considerable period of time, following

which a letter of transfer to another church will not be granted, are the exception rather than the rule. It is felt by many that if some such method were more generally used, the church would rid itself of a good deal of "dead wood" which is a liability rather than an asset. "No one who will not take up his cross and follow me is worthy of me" is not an indication that the name on the church roll is all that is necessary.

A hopeful sign of the future is the increasing number of ministers who carefully go into the matter of allegiance to Christ, and responsibility of church membership, with those to be enrolled, whether young or old. We began this practice in our church several years ago with gratifying results. A better understanding of and an increase in giving have been especially noticeable. But the results in general have shown that it is worth while to have people face up to their responsibility of church membership. And if they lapse into indifference to go into the matter of their church commitments with them again patiently, but positively, so that it is clearly understood that church membership does have a minimum, which is something more than nothing.

We follow the plan, used no doubt by a good many churches, of giving a certificate of membership to each person received. It is a booklet published by our denomination. On page one is a form to be filled in with name of member, how received, date of reception, name of church, and signed by the clerk and the minister. Printed at the bottom of the page is the statement, "This is not to be used as a letter of transfer or dismissal." Page two has the heading "My Commitment to Christ." Page three is titled "This Is My Declaration of Purpose," and the last page, "My Covenant With God and the Church" which contains the following and which we go into very carefully, as we do other parts of the booklet, with each new member:

- I. In uniting with this church, I subscribe to the following declarations:
  1. Believing Jesus Christ to be the Son of God, I accept him as my own personal Savior and acknowledge him as my Master and Lord. (Luke 12:8)

\*Minister, Roanoke Presbyterian Church, Kansas City, Missouri.

2. Trusting in the Holy Spirit for guidance and grace, I shall seek to lead a consistent Christian life, honoring Christ in all my relationships. (John 15:14)

II. As a member of this church, I accept the following responsibilities. (Mark 8:34)

1. I shall strive to be faithful in my attendance upon its services. (Hebrew 10:25)

2. I shall endeavor to render some form of Christian service. (11 Timothy 2:15)

3. I shall give regularly to the support of the church and its benevolences as the Lord shall prosper me. (II Corinthians 9:7)

4. I shall pray regularly for myself, for others, and for my church. (Luke 11:9, 10)

At the bottom is space for the signature of the member receiving the certificate.

Whatever else a member may do he can do nothing better than form the habit of worship. Not because of great preaching or an outstanding service, although they should be given the best of those who lead, but because one seeks God in one's own way in the place of divine worship. "I have made it the rule of my life to be in my regular place in the church each Lord's day" so said John Wanamaker and that habit helped greatly in making him the high grade citizen that he was. This should be the habit of every Christian.

### Bus Driving and Preaching

(From page 16)

to be shown him because of his profession.

He lives in the old family homestead in Brighton, which is a considerable distance from his church, but not too far from the Boston bus terminal. His mother was superintendent of the Brighton Congregational Church Sunday School for years and was active in church affairs.

### CHURCH LETTERS WANTED

Specimens of outstanding letters used by churches are being sought for a book being written by Stewart Harral, Director of Press Relations at the University of Oklahoma, Norman. Every letter used will be accompanied by a footnote credit acknowledgment listing the name of the pastor and his church. Mr. Harral urges that pastors mail him all types of letters which have produced unusually good results.

## "Like Unto a Merchant Man"

by Fred Smith\*

Did you ever have a friend to whom you said, "You look like a million dollars." I have. But yesterday I saw a man of whom I could say a better thing than that. It was my church treasurer. In the cycle of the year we had been brought to the end of our financial year in the activities of the church. My church treasurer handed me a three-sheet manuscript. It was the statement, tabulated and tabled neatly and clearly, of the finances of the church for the year. I took it with thanks. In the scriptural sense of the word "he had presented me with the blessing of goodness." I took the paper home, and then, at my leisure I glanced through the document, from beginning to end. And then I said: "I have seen a man who looks like the kingdom of God to me."

And in saying that I knew that I was but echoing the words of Jesus as recorded in the thirteenth chapter of the Gospel according to Matthew. There Matthew tells us how that Jesus said that "the kingdom of heaven is like unto a merchant man." A merchant man! A business man! Like to the kingdom of Heaven. And I found myself singing, *sotto voce*, "Praise God from Whom all blessings flow." It seemed that some-one was saying: "Hail, thou favored one among the ministers of today. For not all are favored as thee." And I began to ponder on this matter. Memory began to marshall a parade for me. I thought of churches that I had known that were not like unto a business man. Even the church I now had did not always make the grade in this similitude.

Like a flood-tide memories began to come to me. I remembered that prairie church I once served. They paid the preacher "when the Spirit moved them" as the main pillar of the church told me. That was the time when, if my belief in the activity of the Holy Spirit had been equated with the incoming of my salary I would have ceased to believe in any such activity. Often, too often, one finds churches that are slipshod, lackadaisical in the payment of their bills. Justice should begin at the House of God. And if it begin not there one can be sure that at last judgment will begin there. It is my firm belief that no minister

should run bills in his community. But the ability to do this depends on the regularity with which his church pays his salary. The church should be like unto a business man in its methods, systematic, not spasmodic.

This takes work. I know a church whose preacher never knew just what amount he would receive from the church treasurer each week. But his landlord knew just how much rent he would receive each month. The coal man knew what to expect when he sold coal to the preacher. The electric light company said: "Ten per cent penalty if this bill is not paid within a certain number of days." And the preacher remembered what Matthew remembered. You see Matthew was a converted tax-collector. He had need to remember that "the kingdom of heaven is like unto a merchant man." So I became like Matthew. And the fruit of my remembrance was in the report I received yesterday. All bills paid, and on time. Was that not wonderful! No, that is not the way to say it. The way to say it is like this: "Was that not worked for?" Ah, worked for. Let me explain.

First it meant getting those together who believed that religion was like business. A religion that does not think honestly and unashamedly about money is a religion lacking in morality. So the men who thought of the businesslike look of religion got together. They did not get down to brass tacks; they got out after dimes and quarters and dollars. In this way. First the parish was divided into seven areas. Each area was supervised by a deacon, who with a company of men and women visited the home in that area and gave a friendly invitation to the church and its services. Then the following month the trustees took the leadership of a drive and the homes were revisited with a view to financial aid. The end is not yet. But this much has been achieved. All bills are met when due. Benevolences are paid each quarter in full. This year money came in over and above the amount promised at the beginning of the year for benevolences. This, in addition to the fact that the church had a building project to take care of. Yes, brother, I like to see my friends who look like a million dollars, but better still I like to see a church treasurer who looks like the kingdom of heaven.

\*Minister, First Congregational Church, Leavenworth.

# I Argued With God About the Negro

by Leon R. Robison\*

*This is more of a confession than a sermon. The author, however, used it as a sermon in preaching to a Negro congregation in the city of Cleveland.*

ESUS said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." Nicodemus made out as though he did not understand. "How could a man be born again? How could he be put back inside the body of his mother and then be born?" This was ridiculous. The plan of creation could not be interrupted and then begun all over. Although he said this, deep in his mind he understood. He was not lacking in intellect and understanding, for he was a Pharisee, a ruler among the Jews. He knew Jesus was talking about a spiritual rebirth, a change of heart, and mind. Nicodemus was arguing the point. He did not want to change his mind about the Jews. They were the chosen people, the superior race. He did not need to be born again.

None of us in the beginning want to be born again. We do not want to change our minds and admit our faults, our prejudices and our sins. We want to argue about it, and sometimes fight about it. But Jesus' statement still holds good, "Except a man be born again he cannot see the kingdom of God." I have come to see that this statement is particularly true in the realm of race relations. Today most of us must be born again in our thinking, in our feeling, and in our conduct, in dealing with people of another race, or we shall lose all sight of the kingdom of God. God has said this to me, and I have argued with him about the brotherhood of man. Have you ever argued with God? Well, I have.

I hope you will bear with me as I tell you about my own experience in this matter. Some of the things I shall say you may neither like nor agree with, but if you will hear me through before you make up your mind, I believe we will all feel closer to each other. Certainly that is the purpose of this service today.

Many hundred years ago God spoke to the people of the earth through his Son saying, "God is the Father of all men and all men are brothers. For

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." And speaking again through the Apostle Paul, He said, "God hath made of one blood all nations of men for to dwell on all the face of the earth." When I became a member of the church as a boy in a small town in Alabama, I thought I believed these great Christian truths. But when I found out that this included the Negro, my mouth, like Nicodemus' and Job's, was filled with arguments. Certainly God did not mean the Negro was my brother. How could this be, for the Negro was black? When the answer came back that this made no difference, for brotherhood cuts across all color lines, I asked God if he did not know that the Negro is uncouth, immoral, ignorant, and incapable of any high degree of development. How could he be my equal, much less my brother? And with this God caught me up short, saying, "How unreasonable and mean you are to judge all men and women of another race by the few people you have known of that race." And he spoke further through the findings of scientists and scholars who have made a thorough study of racial differences, saying that no race is superior to another race in physical or mental endowments, pointing out that individuals of any race will be handicapped if they are denied the opportunity to develop their talents and abilities. God led me to see that all Negroes are not day laborers, some are doctors, and lawyers, judges, professors, actors, musicians, scientists, and leaders in every field of service where they are given a chance, "The sons of God to whom it has not yet been made manifest what they shall be." God made me acquainted with men and women like Booker T. Washington, George Washington Carver, Oliver Welden Johnson, Marian Anderson, Paul Robeson, Walter B. White and scores of others. God shamed me by saying, "In your own state, Negroes are not given a fair chance in the schools. White

children are allotted from twenty-five per cent to fifty per cent more money per child for educational purposes, than is given to Negro children. And even if a Negro boy or girl does struggle against heavy odds to get special training you help to keep him from getting a job where he can use this specialized training. You want him only as a farm hand, domestic servant, waiter, delivery boy, street cleaner, or pullman porter." But this did not change my mind. Didn't God know if you give a Negro an inch he will take a mile? Besides the Negro doesn't want to be treated as an equal anyway, much less as a brother. He is better satisfied, and more at ease with his own people. He doesn't want to ride on the same coaches with white people and stop at the same hotels, and live on the same street, and attend the same movies and worship in the same churches. Surely God would not expect us to force something on them that they do not want.

Then God began to show me that the Negro has been given little opportunity to decide whether he likes to be with white people or not. Most of his experiences with white people have been laborious and unpleasant. He has been made to understand that he must stay in his place because he is inferior, and he has suffered cruelty and mistreatment if he has forgotten his place. He has been watched and criticised and impressed with his own worthlessness. "Could the Negro wish for more experiences like these?" But didn't God know that I like some Negroes, even love some of them, in their place? Again God was patient with me. He showed me that it is not enough to be just and kind to one or two individuals who have rendered unusual service to me and my family. It is not enough to meet the need of thousands of others who are treated unkindly and without consideration. He showed me that expressions of kindness and love lose much of their meaning if they are given only on one's own terms. Where there is friendship and cooperation there must be an equal opportunity for exchange, a willingness to give and take on the same basis.

With these answers to my arguments I had to admit that the way of brotherhood was God's way for all

\*Associate minister, Euclid Avenue Baptist Church, Cleveland, Ohio.

men, and this included the Negro. Now for the first time I left the South to enter Union Seminary in New York City. When I arrived at the Seminary dormitory I was introduced to Mr. Remero, who was the superintendent of the dormitory. He was in charge of making the room assignments. He was a Negro. It was "Mr." too. He extended his hand. I didn't know whether I wanted to shake hands with him or not. I felt uncomfortable, we were not in the habit of addressing a Negro as "Mr." neither did we shake hands with Negroes, as a rule. But here I did both, but I didn't like it. A Negro lived on my floor in the dormitory. There were Negroes in my classroom, they ate at my table in the refectory, they played on the same basketball team. Didn't God know my background? I couldn't feel comfortable in situations like this. What did he expect of me, hadn't I said he was right, wasn't that enough? My mouth was still filled with argument. But try as I would, and argue as I would, I could not escape the Fatherhood of God and the brotherhood of man.

One day in the classroom when the lecture was almost over, I noticed that I was sitting beside a Negro, and I had not been aware of it before. God was again answering my arguments. He had answered those of my mind, now he was answering those of my heart. These arguments were not related to my thoughts but to my feelings. As those years went by at the Seminary I became better acquainted with Negroes who were preparing for the ministry. Some of them became my friends. I discovered that these boys were oftentimes superior to me in intellect, in popularity, and above all in spirit. One of them was elected vice president of the Student Body, others stood near the head of their classes scholastically. The thing that impressed me most in those days was the fine Christian spirit of those boys who had been discriminated against throughout their lives. They refused to be embittered by it.

God has not tired in answering my arguments, he continues to remind me of my responsibility in helping to build a world in which all men shall treat each other as brothers.

#### THE POSTWAR WORLD

##### Family Planes at \$2,000

Light plane manufacturers probably will be able to reconvert to civilian production more quickly after the war than any other aircraft manufacturers. Practically all the manufacturers of light

## This Is My Church

by Inga Hansen Dickerson

**T**HIS is my church. This is the house of God. Faith in her have I breathed since childhood, her word and her promise has fed me, and her love and her mercy has sheltered me all my life.

I am one with her; her living word and her sacraments are flesh of my flesh, bone of my bone. The red blood of my ancestors has nourished her, and the sweat of my ancestors fighting to build and sustain her, has inspired me.

I see the height of her influence, white spire rising above golden grain fields on the fertile prairies of Dakota. A lone finger pointing toward heaven and playing sweet music on a harp made of the wind and the clouds. I hear the melody of heaven played on the harp. I hear the singing of my church and the song is good.

I see the breadth of her influence, loving arms embracing infants in baptism, sweet faces on which as yet no sin is written. I see her altar glowing with the happiness of wedlock; her sacred sanctuary creating a last sorrowing retreat for the dead, and her pews are sweating rocks to the sinner and a place of release for those who repent.

I see the depth of her influence, children in Sunday school, confirmation classes—they hear and feel the world beckoning them with its alluring bait; confused—bewildered—their love for the old church calls to them, until they come to kneel at her altar in repentance of their sin. She is all theirs and they are all hers.

I see the congregation, led by the pastor. I see those men and women—my kind of men and women; their backs stooped every day of the week in the labor demanded of them and by which they earned their right to go to church on the Sabbath. They hold their heads high as they stand facing the light of the church, they know the light is good, they know the light is the saving grace of God.

Because I see my church, I see all these things as part of the church. So I live and love and give of my heart's warmth to keep the church alive. I let nothing hinder me from going to my church on the Sabbath. I work and touch the church with my labor. I teach in the Sunday school, I carry flowers to adorn her altar, I tighten up windows and dab on paint, I pull the weeds that would mar her loveliness; and down through the years, always, I keep the steps clean that lead to my church.

planes have plans for new "family" or personal aircraft, many of them at prices of \$2,000 or less, that would compare with medium-priced automobiles. Through experience gained in the manufacture of training planes, "grasshoppers," ambulance craft and other small plane types, unprecedented safety and utility features have been blueprinted for civilian planes.

T. B. Woodbury of Culver Aircraft Corporation said, "We visualize an airplane costing approximately \$2,000 which would have a cruising speed of 140 to 150 miles per hour. We visualize pilot error out of the cockpit, a plane easy to fly, that lands slowly, that has good takeoff and climb, a tricycle gear job that will never need more than 400 to 800 feet for landings and takeoffs and a plane to which cross-wind is no hazard."

(*"Journal of Commerce," February 23, 1944*)

#### LAYMEN WHO INSPIRE

"There are three men in my congregation," said a metropolitan preacher, who had two thousand listeners every Sunday evening, "whose presence means more to me, as I deliver my message, than I can well estimate. One is a scholar and thinker, whose eyes never leave my face while I speak, and his unwavering attention is like a staff to lean upon. Another is an old man, so small and shriveled as to be scarcely visible, but who makes his presence known by an occasional half-smothered 'glory' that thrills me like a trumpet blast. And the third is a man, well on in years, who leans forward as if fearing to lose a word, and nods his gray head in emphatic approval of whatever has been especially to his mind."

# Walking With Jesus

## A Holy Week Service With Motion Pictures

### Arranged by Mrs. W. S. Hall\*

Here is a splendid program which uses two outstanding motion pictures. It is suitable for specialized groups such as the women's organization, a youth meeting, a mid-week prayer service or a public meeting of devotion. It is distinctly a devotional service.

#### THE PROGRAM

Prelude (Organ or piano).

#### Call to Worship.

LEADER: The day goeth away and the shadows of the evening are stretched out but it shall come to pass that at evening time there shall be light.

Abide with us for it is toward evening and the day is far spent.

O send out thy light and truth; let them lead me. Let them bring me into thy holy hill and to thy tabernacles.

Hymn—O Master Let Me Walk With Thee.

#### The Scripture Story

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared to Simon.

And they told what things were done in the way, and how he was known of them in breaking of bread.—Luke 24:13-25.

**Offertory Solo**—“I Walked Today Where Jesus Walked,” Geofrey O’Hara (G. Shirmer).

#### Introduction of Film (Leader).

This story centers around two followers of Jesus named Cleopas and Joel. They were revolutionists who sought the overthrow of Rome and the establishment of a reign of Jesus the Christ. Hearing that their beloved leader was in danger in Jerusalem they hurried to the city only to learn that he had been crucified. Dejected in spirit, they start the walk back to Emmaus.

#### The Film, “Journey Into Faith.”

This film is a production of Cathedral Films. It may be secured on rental basis from any of the film distributors who advertise in *Church Management*. The showing of the film requires 34 minutes.

**Hymn**, “O Jesus I Have Promised.”  
**Film**, “This Is Our Earth.”

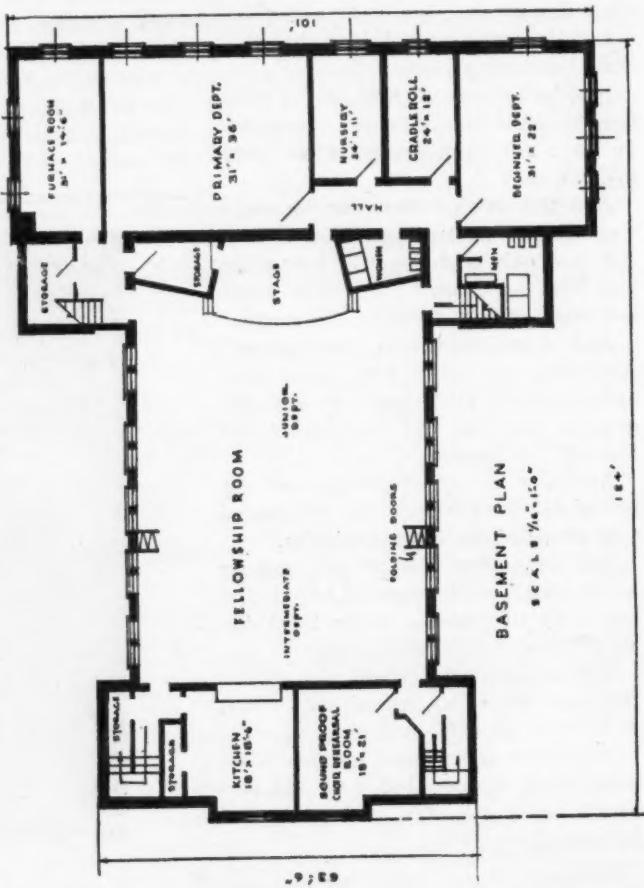
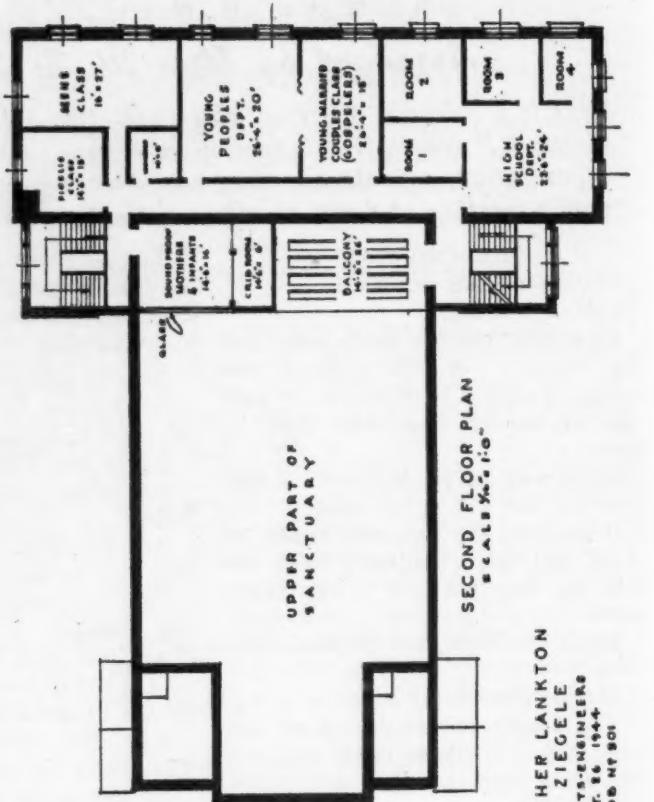
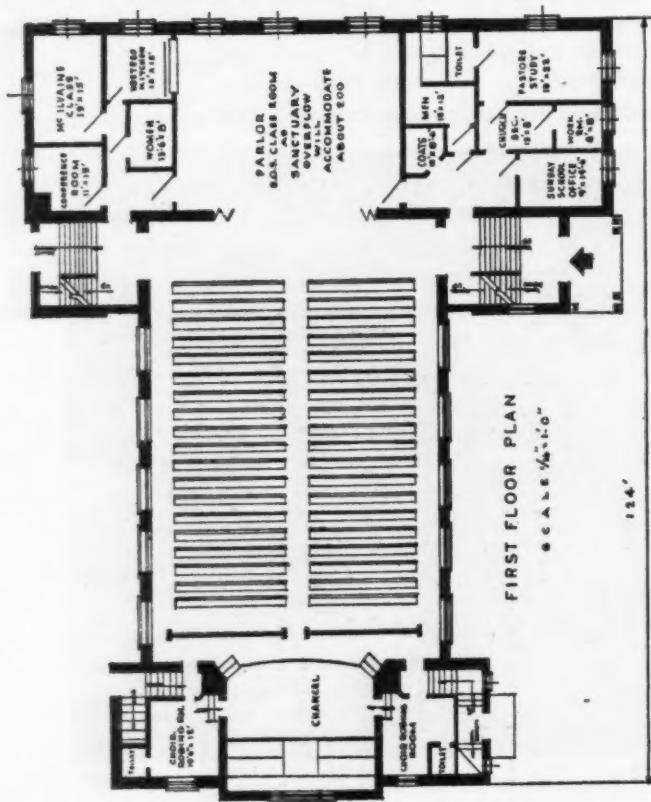
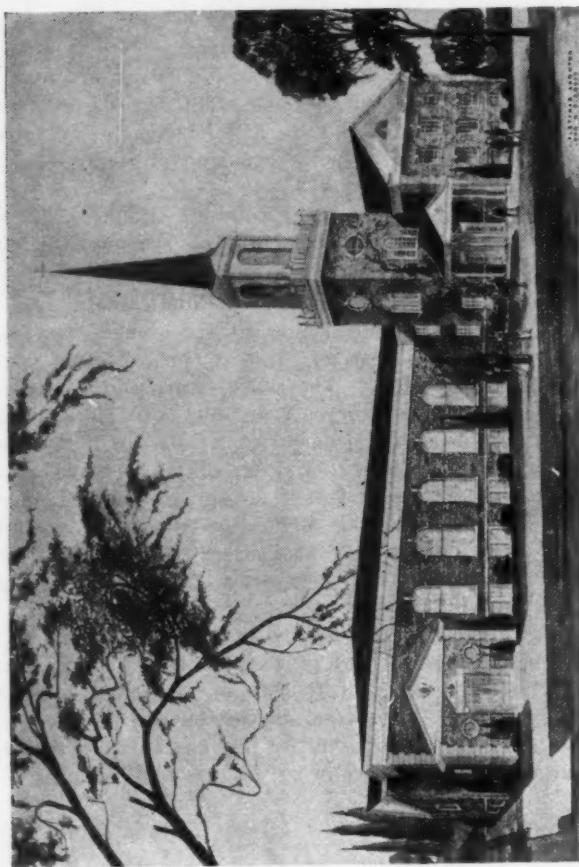
This film is based on the solo The Lord’s Prayer by Malotte. It is made and distributed by Walter O. Gutlohn, Inc., 35 West 45th Street, New York City. In case it seems inadvisable to use two films in the program the solo may be substituted.

#### Benediction.



A Scene From the Picture, “Journey Into Faith”

# **Grace Presbyterian Church, Peoria, Illinois**



GRACE PRESBYTERIAN CHURCH  
Peoria, Illinois

Our pictures this month show the proposed new building of the Grace Presbyterian Church, Peoria, Illinois. Oscar Raymond Lowry is the minister. The architect is J. Fletcher Lankton of Peoria. This building of Georgian Colonial will contain the units for worship, social and educational activities. The worship unit will seat 550 while the parlor at the rear which can be opened will give an overflow capacity of two hundred additional. A small balcony will give seating capacity of an additional sixty. The estimated cost of the building is approximately \$150,000. One of the unique features is a sound proof choir room where rehearsals may be had right up to the hour of service without disturbing the congregation.

## ALL OF US BELONG TO GOD

By right, all of us belong to God. He is the Father of us all regardless of race, color, or country. Ponder the suffering which men like Professor Carver have undergone—men who have given riches to the world and, at the same time, been insulted by rude and brutal individuals who persecuted them. During the world's peanut exposition at Windsor, North Carolina, there were two young fellows, both of them very drunk, who approached the glass case in which Professor Carver's exhibit was sheltered. "Come on, Bill!" exclaimed one. "Want to see the smartest nigger in the world? Don't be shamed to shake hands with him, I did."

Bill spoke to Professor Carver directly. "I suppose you know you're a nigger?"

"Yes. I know."

Yes, he knew! He knew these drunks were rudely repulsive and brutally discourteous in using such an offensive term. But fortunately he also knew that he could pray: Our Father—my Father—who art in heaven. He knew that God was his Father and that, because he is almighty, sometime love will liltingly sing its way through this universe. *God is God, right is right, and love is the last word to be said.*

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# I Gave Them Jobs

by Glenn H. Asquith

*This is one attempt to solve the eternal problem of unemployed church members. It may not be the final one nor the best one, but it worked for this church. The author was the pastor of First Baptist Church, Salem, New Jersey, now of First Baptist Church, Westerly, Rhode Island.*

"PASTOR, why don't you give the new members something to do?"

"Pastor isn't there something I can do around the church?"

Like all ministers I had heard these two questions repeated so often that they had begun to haunt me. They haunted me because I knew that a vital need lay behind them. Also a vital principle was involved: Where a man's treasure is his heart will be, and his hands, and his brain, and his entire self. Still, the problem was yet to be solved.

As a first attempt at solution I canvassed the laity for suggestions as to what jobs were available in our church —what could be assigned to the members, both new and old? As is often the situation with critics the laymen could not think of anything constructive. There were nebulous ideas to offer concerning projects heard about in other churches. Frankly, the task was left up to me. And this year I feel that I am on the way to a satisfactory answer. I call it, "The Total Church." Not very original, I admit, but fairly apt.

The plans was first presented to the members in the first pastoral letter of the year. I inquired:

"Do you want a job?"

"Do you want to feel that you are a definite and indispensable part of the work of your church?"

"Are you willing to choose a task to your liking and serve with others in a LIVE, IMPORTANT committee devoted entirely to that task?"

To focus the thoughts of the members on a specific contribution open to them, and to make a decision easily recorded, I enclosed a stamped postal card with my name and address on the face, and a list of proposed committees on the reverse. Each committee had its box for an "x" and there was a line for the signature at the bottom. The card was worded:

"Pastor, put me on the following committee:

Stewardship  
Evangelism

Advisory  
Home Missions

Education	Foreign Missions
Worship	Children's Work
Prayer	Historical
Publicity	Choir
Drama-Pageants	Secretarial
Books—Literature	Maintenance- Improvement.
Visitation	

The mail on the next day did not bring an avalanche of replies. Nor had I expected this. The reaction was as I had thought. On Sunday a number of earnest people cornered me to ask about the kind of work these committees would do. In addition to personal answers I suggested that all watch for the bulletin on the following Sabbath.

In that bulletin was enclosed an insert describing the work of the committees. The members read:

#### Duties of the Committees

(Please select your choice of work and return your postcard to the pastor.)

**Stewardship:** To study stewardship materials (to be provided by the pastor), and suggest new ways of putting across the message of stewardship, of money, time, and talents.

**Evangelism:** To discuss methods of evangelism for the whole church, to do personal work as names of prospects are gathered, to promote evangelistic activities in our organizations.

**Education:** To teach in the Sunday school, or serve as officials of the school, to do research work on educational methods.

**Worship:** To observe our worship, make suggestions for its enrichment, compare the worship programs of other churches and help utilize their superior points.

**Prayer:** To accept from the pastor objects of prayer—either in the form of names or individuals, specific works of the church, mission enterprises, etc. To pray privately for these objects. (This committee available to shut-ins.)

**Publicity:** To plan newspaper publicity, posters for the church, direct-mail advertisements, etc.

**Drama-Pageants:** To prepare or act in pageants or plays, particularly those concerned with the current series

of Sunday evening Bible-drama sermons.

**Books—Literature:** To take care of the literature rack in the narthex that it be well-filled with carefully selected materials, plan for the making and installation of a book-rack for the narthex to hold books given or lent by our members for the free use of the membership, to solicit the loan or gift of such books.

**Visitation:** To be willing to call upon members or prospects as suggested by the pastor.

**Advisory:** The Advisory Board, the officials of the church and elected representatives of the organizations.

**Home Missions:** To take an active part in the Home Mission work and study.

**Foreign Missions:** See Home Missions.

**Children's Work:** To work with the Junior Fellowship, the Junior Church, and on a new plan of community outreach for children.

**Historical:** To preserve and prepare for the display of our relics and records of former years; assist with the Anniversary plans.

**Choir:** Members of the choir.

**Secretarial:** To volunteer to help the pastor with the clerical work of the church as needed. (Open to shut-ins.)

**Maintenance and Improvement:** To do actual physical labor with hands or tools to keep our buildings in "Apple-pie order," handy men and women especially needed.

After this insert had been widely circulated the returns began to pile up. After a committee had from five to ten members I chose one of them as chairman *Pro tem*, supplied him with the list of names, and gave him one project to start on. As names came in I passed them on to these temporary chairmen. Their instructions were to organize at the first or second meeting with an elected chairman and secretary.

We are going along satisfactorily. I do not look for a one hundred per cent enlistment this first year, but as the plan takes hold, and as the committees bring in some definite pieces of work I feel that the enthusiasm will grow. In any event, anyone who really wants to work can have a job in the church. Perhaps the best part of the plan is that now we can require each new

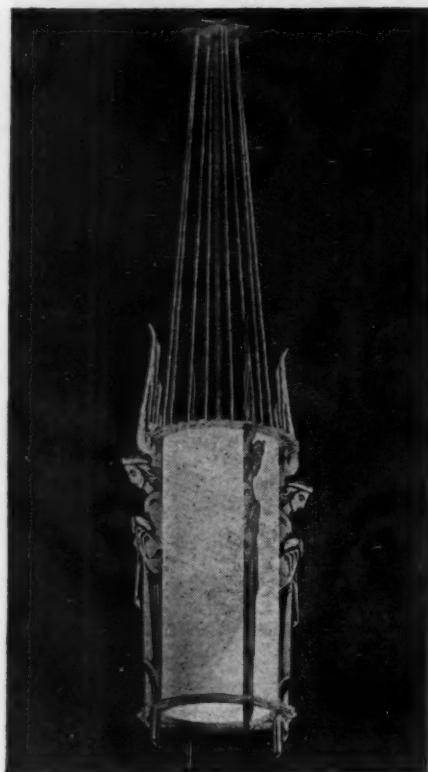
(Turn to page 28)

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## Plastics in Church Lighting

Rambusch Lantern No. 19-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from aligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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## Good Friday in Seven Scenes

*The following Good Friday program in scripture reading and song was used in the Pilgrim Evangelical Lutheran Church, St. Louis, Missouri. It was arranged by the pastor Alfred Doerfler, the pastor of the church.*

#### Organ Prelude

#### Prayer by the Pastor and Congregation

O most merciful God, Who hast given Thine only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins; and by Thy Holy Spirit increase in us true knowledge of Thee and of Thy will, and true obedience to Thy word, to the end that by Thy grace we may come to everlasting life; through Jesus Christ, our Lord. Amen.

#### Hymn

Jesus, I will ponder now  
On Thy holy Passion;  
With Thy Spirit me endow  
For such meditation.  
Grant that I in love and faith  
May the image cherish  
Of Thy suffering, pain and death,  
That I may not perish.

Make me see Thy great distress,  
Anguish and affliction,  
Bonds and stripes and wretchedness  
And Thy crucifixion;  
Make me see how scourge and rod,  
Spear and nails did wound Thee  
How for man Thou didst, O God,  
Who with thorns had crowned Thee.

#### Scene I

#### JESUS AND BARABBAS

Matthew 27:15-23

Mark 15:6-13

#### The Meditation (5 Minutes)

#### I Gave Them Jobs

(From page 26)

member of the church to sign up for a committee before he is eligible for admission into membership. "Require" may be a strong word—we can at least "strongly suggest"!

Plans are under way to display an honor roll of church members in service in the narthex as soon as the war honor roll is retired, or even before. The service will be the service of the Master, which ought to receive as much commendation, we feel, as the honorable service of country.

As a closing illustration. In a recent church meeting the plan for restoring our pews to white-and-mahogany in keeping with other Colonial aspects of the structure was presented. Strenuous objection was raised because the pews would always be dirty. A man arose and said: "Committee 17 will take care of that." The motion for painting was promptly carried.

#### Hymn

Jesus and shall it ever be,  
A mortal man ashamed of Thee?  
Ashamed of Thee, Whom angels praise,  
Whose glories shine through endless  
days?

Ashamed of Jesus! Just as soon  
Let midnight be ashamed of noon,  
'Tis midnight with my soul till He,  
Bright Morning Star, bids darkness  
flee.

Ashamed of Jesus! that dear Friend  
On Whom my hopes of heaven de-  
pend!  
No; when I blush, be this by shame,  
That I no more revere His name.

#### Scene II

#### JESUS AND SIMON OF CYRENE

Matthew 27:31-33

Mark 15:20, 21

Luke 23:26

#### The Meditation (5 Minutes)

#### Hymn

Jesus, I my cross have taken,  
All to leave and follow Thee;  
Destitute, despised, forsaken,  
Thou from hence my ALL shalt be.  
Perish every fond ambition,  
All I've sought or hoped or known;  
Yet how rich is my condition!  
God and heaven are still my own.

Let the world despise and leave me,  
They have left my Savior too;  
Human hearts and looks deceive me,  
Thou are not, like them, untrue.  
And while Thou shalt smile upon me,  
God of wisdom, love, and might,  
Foes may hate and friends may shun  
me;  
Show Thy face, and all is bright.

#### Scene III

#### JESUS AND THE MOB

Matthew 27:39-44

Mark 15:29-32

#### The Meditation (5 Minutes)

#### Hymn

Beneath the cross of Jesus  
I fain would take my stand,  
The shadow of a mighty Rock  
Within a weary land;  
And from my smitten heart with tears,  
Two wonders I confess,  
The wonders of His glorious love  
And my own worthlessness.

I take O cross, thy shadow  
For my abiding place;  
I ask no other sunshine than  
The sunshine of His face;  
Content to let the world go by,  
To know no gain nor loss,  
My sinful self my only shame,  
My glory all the cross.

#### Scene IV

#### JESUS AND THE DYING THIEF

Luke 23:39-43

## Correction on Income Tax

A VERY unfortunate error appeared in our discussion of the minister's income tax in our January issue. The original paper, with corrections noted, was too late to appear in that number.

The basis of exemption in the case of the normal tax is not the same as the surtax as was stated. The surtax basis of exemption is \$500 for each dependent. Thus, if one is unmarried and has no dependents it is \$500. If he is married and has no children, the tax

base is \$1000. If he is married and has two children the base of exemption is \$2000.

The normal income tax exemption is computed on a different basis. There is an exemption of \$500 for each taxpayer. If man and wife issue a joint return it may be \$1000 if the wife earns \$500 or more. If she earns but \$300 the exemption will be \$500 plus the amount she earns or \$800. There is no further exemption in computing the normal tax for children.

### The Meditation (5 Minutes) Special Music

#### Scene V

**JESUS AND GOD**  
Matthew 27:45-50  
Mark 15:33-37

### The Meditation (5 Minutes) Hymn

O bleeding Head, and wounded,  
And full of pain and scorn,  
In mockery surrounded  
With cruel crown of thorn!  
O Head, once crowned with glory  
And heavenly majesty,  
And now despised and gory;  
Yet here I welcome Thee.

My burden in Thy Passion,  
Lord, Thou hast borne for me,  
For it was my transgression  
Which brought this woe on Thee,  
I cast me down before Thee,  
Wrath were my rightful lot;  
Have mercy, I implore Thee,  
Remember, spurn me not!

#### Scene VI

**JESUS AND THE CENTURION**  
Matthew 27, 54  
Mark 15, 39  
Luke 23, 47

### The Meditation (5 Minutes) Hymn

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.

See, from His head, His hands, His  
feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet  
Or thorns compose so rich a crown!

Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

#### Scene VII

**JESUS AND JOSEPH OF  
ARIMATHEA**  
Matthew 27:57-61  
Mark 15:42-47  
Luke 23:50-56  
John 19:38-42

### The Meditation (5 Minutes) Hymn

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds new luster to the day.

Bane and blessing, pain and pleasure,  
By the Cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.

### The Evening Offering and Offertory

#### The Evening Prayer

The Lord's Prayer.

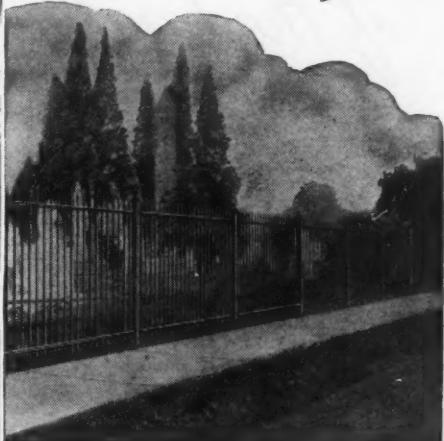
#### The Benediction

**The Doxology by the Congregation:**  
Back to the cross I go again  
So oft as I have sinned,  
To sing again the glad refrain  
That Jesus is my Friend.

Back to the cross in haste I go  
With each returning day;  
For well I know, His blood doth flow  
To wash my sin away.  
Organ Postlude

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## The Ministry of the Manse

by Bertha Rhea Martin

*There may not be much that is new to our readers in this story by the wife of the Congregational minister of Algon, Iowa. But there certainly is much virtue in the exchange of experiences between the women readers of our magazine. What a ministry would be lost to the Protestant churches if the Roman rule of celibacy applied to our clergy!*

THE door bell rings. I glance through the window as I start to answer the bell. A G. I. Joe! Looks like a stranger, I am thinking. But as the door opens the face is familiar, now almost forgotten.

In surprise I exclaim, "Welcome back to the home town, Frank! I thought you were 15,000 miles away in the Pacific."

Frank looks about the manse as he settles into an easy chair. "Gee! It's good to be back in your house. You have a new chair!"

"No. I just finished a new slip cover for it. You are the first one to sit in it."

"Swell," he replies and he smoothes his fingers over the gay flowered yellow chintz.

Sixty-eight blue stars and one gold star are on our church service flag. Thirty-eight of these service men are overseas.

In former years before the war, my husband and I thought the ministry of our manse extended only into the forty-eight states of our nation with an occasional student studying abroad.

Today we know the ministry of our home extends around the globe from England, Italy, France to the Persian Gulf, Iran, China, Tarawa, New Guinea, Alaska, the Aleutians. The service men who return to eat, sleep and visit in our home give us the new realization of this extended ministry of the manse.

We have learned that the pastor and his wife must be relaxed and rested in body and mind when the boys on furlough come to visit at the manse. All our personal problems must be swept aside for the time. Only a few short hours are given to us to heal and bring comfort to distressed hearts and often worried minds.

Recently Tom, a twenty-three-year-old pilot of a B-17 Flying Fortress, slept in our spare bed. He was just

home six days when he visited us after seven months of strategic bombing in the European theatre of war. Fifty missions were behind him.

When the telephone message came that Tom and Beth, his wife, would arrive the following day, I, the pastor's wife, thought less of the preparation of meals than I did of the mental and spiritual preparation for the visit. Were we fully prepared to meet the immediacy of his needs beyond the food level?

Tom is a tall Iowa farm boy. After his high school graduation he had time for one year in a small college before he entered the service. On the completion of his air training in a state distant from his home he married Beth, his high school sweetheart, a primary teacher. They hoped for two months before he went overseas. But in less than two weeks Tom as a co-pilot flew the Atlantic to enter combat duty.

We knew one of Tom's most perilous missions was when the bomb bay doors froze shut and would not open over the target in Germany. The pilots must bring the crew safely back under the fire of flak. They did. And when their fifty missions were finished their original crew were all living.

We knew the explosion of an oil heating stove in Tom's tent had burned his hands and delayed his missions while flying in Italy.

Now Tom and Beth were on their way to Miami, the reallocation center for combat fliers. On the eve of the joy of his homecoming their hearts were distressed as to what the future held. Would Tom be sent back into combat? Would he be left in the United States to instruct?

These two were as dear to us as our own children. While they were with us they must feel the protection of our wings. We must comfort them spiritually, relax their tired nerves and fortify their strength to meet the future. The ministry of our manse might be

needed over the Persian Gulf next month by Tom.

Last week it was a merchant marine, John, home from fourteen months in New Guinea who spent the afternoon with us. John is twenty years old. He operated a thirty-ton crane for unloading cargoes overseas.

In New Guinea John had been hospitalized for Dengue fever and had an appendicitis operation.

He told us of the five natives, dressed in loin cloths, who came to his tent by the side of the water and sang Christian hymns in their broken English.

"The missionaries taught them well," John explained. "The natives die at forty years of age and lose their teeth before they are twenty."

The next day John would start for Sheep's Bay, New York, to travel again the high seas around the world.

The ministry of our manse prays for awareness to understand the immediacy of these young men's needs, who are members of our church as well as the armed service.

Last evening Pfc. Hal, twenty-eight years old, stationed in our own country, came at seven-thirty and left at midnight. Thirteen months had passed since he had a furlough to visit us. He looked five years older.

"I am dissatisfied. I am in a rut. I will soon have my three years service stripe but I am a civilian at heart," Hal said.

The last time he was home we had entertained at afternoon coffee for Hal and his two pals, and their fiancees. Six months ago Hal's fiancee broke their engagement. In four and one-half short hours the minister and his wife hope to cover or uncover the festering sores of disappointed love so that when he is back at camp, 1,500 miles distant, he can lean upon them.

The ministry of the home manse is one of the church's strongest tools in the present war.

The manse must be as a many branched tree where the men returning from all parts of the world with diversified experiences come to find shelter and renewed spiritual strength in their familiar home setting.

### Share Your CHURCH MANAGEMENT

Paper limitations have made it necessary to decline subscriptions to start with the February issue. Will be able, however, to offer about 200 subscriptions beginning with March. Share this issue with a neighbor; his subscription can start with the next number.

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## A Minister WHO GOT THE POINT!

Some months ago a minister wrote, "Your advertisements and tracts are vague, indefinite and negative." Last week the same minister wrote, "I see the point now and your tracts are timely, apt and vital."

What a change! The thing that did it was his reading Garet Garret's little booklet, "The Revolution Was." It might make a difference if YOU read it too and we shall be glad to send a copy on request.

Of course "pagan state-ism" is a difficult thing to see until it arrives in total form. The clergymen and other fine citizens of Germany, etc. did not recognize it until it was too late to thwart it.

Pagan state-ism advances through most comfortable benefits, laudable slogans and idealistic programs—ideals which Christ himself championed. But the fact an all powerful, totalitarian state has championed fine ideals does not prevent its destroying them, finally.

Fortunately these matters are not too vague for increasing numbers of clergymen and other citizens to sense the peril. Perhaps some such will help us prepare clearer copy! Contributions to our Monthly Bulletin will be appreciated and will be used as possible.

Let every minister pray every day for our President and others who have a clear mandate from our people to win the war and make the peace. Meanwhile, let our influence for basic freedoms, spiritual ideals, constitutional government, the democratic process—free pulpit, free press, free assembly, free enterprise and free speech—be such that, postwar, a mandate will be issued on their behalf by sovereign citizens.

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## Ministering to the Families of Those Who Are Sick

by Charles F. Kemp

*The families who sit by the bedside of the sick are many times neglected in our ministering. The pastor of the First Christian Church, Red Oak, Iowa, makes some worthwhile suggestions.*

MANY articles and not a few volumes have been written about the pastor's responsibility and opportunity in ministering to those that are sick. When sickness occurs in a pastor's parish this is his first responsibility. There is a further factor in this situation that is seldom emphasized and often overlooked and that is that on such occasions the pastor also has an opportunity for ministering to the families of those that are sick. While we recognize that illness is an experience that has definite spiritual and psychological implications we sometimes do not recognize that this is also an experience that has definite spiritual and psychological implications for those who are caring for the one who is ill. Sometimes the tension, fear and anxiety are even greater on their part than it is on the part of the one who is actually sick. This is especially true if the illness is of a very severe or acute nature or of long duration. The physician, the surgeon, the nurse are all centering their attention on the patient, which is as it should be; but no one is concerned about the families, their thoughts, their feelings and needs, their problems, unless it is the pastor.

Furthermore, this can greatly aid the physician. A group of physicians, in answer to a questionnaire on the place of the clergyman in a sick room, stated that he could do much to quiet and stabilize nervous and distraught relatives. Much is being stressed about the need of greater cooperation between these two professions. There is perhaps nothing the clergyman can do to foster closer relationships than by giving attention to the relatives and families of the patient, helping to interpret the physician to them and thus leaving him free to do his main job. In case of hospitalization the minister can do much to explain why certain rules and regulations are necessary and help them to adjust to the routine and requirements of such an institution which are often a new and confusing experience and may seem unreasonable to the family.

By thus giving attention to the members of the family the minister can

indirectly be giving aid to the patient also. Not only by helping the family to be calm and steady in his presence but because the patient is quite often as worried about them as they are about him. Not infrequently a sick person will ask the minister to look after some of his family and he will be greatly relieved and comforted if he knows that someone he can trust is giving them his attention.

But, as we said, this is a definite experience to the relatives, involving all of the emotions of fear, anxiety, discouragement and sometimes disgust and resentment. Sometimes a sick person can become demanding and irritable and he may need to be interpreted to those caring for him so that friction and disharmony will not develop. Oftentimes there is rebellion that brings forth religious questions. Questions like, "Why does God let this happen?" come more frequently from those caring for the sufferer than from the one who suffers. Such cases demand all the patience and insight a pastor possesses and it requires far more ability to instill the Christian faith at such a moment than in a crowded church on Sunday morning. There may be worry over financial matters, for sickness is very expensive and, if the illness is over a long period of time, there may be a very real element of fatigue and discouragement. Fatigue and discouragement have very telling effects and the minister must provide hope and encouragement. Merely to have someone to talk to is in itself a great help. Especially if it is someone who is concerned about the one they are caring for and about them too, someone to whom they can describe the events of the day and night, thus to verbalize their experiences does much to drain off emotion and relieve tension.

There are three occasions when a pastor has a very definite responsibility to the family. In these cases he can do very little, if anything, for the patient and, the need of the family is very great. They are cases of mental illness, operation and in time of death. The problem of mental illness is still

(Turn to next page)

**PASTORAL CALLING**

A famous New York preacher once said, "A house-going pastor makes a church-going people." In these days many pastors make no calls except in case of sickness, or special needs. A few years ago pastors announced from the pulpit on what streets they would call during the week. This gave people an opportunity to remain at home, or, perhaps, to leave home! Pastoral calling makes strange impressions on people. There is a famous painting entitled "When the Minister Calls." All the family is lined up facing him, even the family cat! Everything formal, stiff and awkward. That's no kind of a call, all will admit.

The pastor should be natural, free and easy, happy and encouraging, friendly. He should know every family in his parish as a real friend and a good neighbor. The family will welcome his coming. The family will trust him and open their hearts to him. If prayer seems appropriate it will be natural. It will be the coming and going of the best friend the family has.

**Pastors and Welfare Workers**

In these days the Social Welfare organizations just about cover the country. They make a network that is able to secure information about any indigent person anywhere. This is important because there are so many people who impose on the generous spirit of pastors. The "sob story" makes its appeal, recital of need touches the generous nerve in every pastor's heart and pocketbook. He need not be duped.

**Ministering to the Families of Those Who Are Sick**

(From page 32)

one that carries with it a certain stigma and dread and a family is usually confused and bewildered. It is a time of opportunity, demanding all the tact, wisdom and kindness that a pastor possesses. A familiarity with Edith Stern's *Mental Illness: A Guide for the Family* may prove very helpful. When an operation is necessary the family is naturally quite tense and often filled with apprehension. The greatest service a pastor may do is to sit quietly with the family in the waiting room of the hospital. It may be a matter of hours, and it may be he receives a call that an operation will be performed in the middle of the night but if he goes and "stands by" with them it will be time well spent. His very presence is his greatest contribution, that is, if his own faith and courage are real. This is also true in time of death. As has been frequently

Let him call the Welfare Agency in his own city and find out whether the person asking alms is genuine. It would save everybody concerned from much trouble. Welfare agencies are designed to help people, not simply by giving food, but by understanding conferences with the needy. Money is not the only remedy. The Welfare Workers are trained people with experience, and it is their purpose to help people help themselves. They count service above so-called "charity."

Every pastor should know the Welfare executive in his own city, personally. If he asks a few questions about the working of the agency, about its policy, and tries to understand "case work," which is the technique of their system, he will come to appreciate the work. Also a study of one monthly report will show how really remarkable is the service rendered. As a matter of fact this ministry to the needy is a religious service. One pastor whose wife was a trained Welfare worker said that while he preached the Gospel she practiced it. It is so closely related to the program of helpfulness the church seeks to do that there should be very close relationship between the pastor and the executive.

**Make Your Own Writing Pads**

The lack of paper is serious. One pastor solved his scratchpaper problem this way. He cut each envelope that came in his mail with a paper cutter leaving the inside back of the envelope a perfectly good sheet for making notes. He held them together with a large strong clip.

said, what a pastor contributes is not so much the actual words he says, but a faith and a presence. If these things are real to him they will somehow be real to others.

Through it all, whether it is the patient or his family, the pastor should not forget his functional significance. He is there as a friend, yes, but also as more than a friend. He is a representative of something else; he represents the church and its interests, and beyond the church that for which the church stands, a faith and a presence that is more needed at such moments than at any other time for these are the moments when life is most real. It often seems that so little is actually accomplished when he returns from a home where trouble is present but if these things are real to him, as he goes from home to home, he is fulfilling a function that is very vital and very real and he is being a faithful servant of the one who said, "inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."



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Sundays, in church, with his hair slicked down and his choir robe on, he looked different. Watching the organist, he'd sometimes forget to sing.

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### MINISTERS' WEEK POSTPONED

Conforming to wartime travel regulations, our Ministers' Week program is abandoned for this season. The Alden-Tuthill lectures by Prof. Liston Pope will be given, however, for students and local audiences February 5-7.

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## Biographical Sermon for February

Harriet Beecher Stowe, Anti-slavery Novelist

by Thomas H. Warner

*And the Lord said, I have surely seen the affection of my people which are in Egypt, . . . and I am come down to deliver them out of the hand of the Egyptians.—Exodus 3:7, 8.*

**H**ARRIET BEECHER STOWE was born in 1812, and died in 1896.

In girlhood, she found in Cotton Mather's *Magnalia* a wealth of stories about her own country. She wrote: "Stories that made me feel the very ground I trod on to be consecrated by some special dealing of God's providence."

Mrs. Stowe was between three and four years old when her mother died. The scene at the grave, when the weeping child failed to understand how her mother could be there and yet in heaven, was frequently recalled in conversation. She told how her brother, Henry, was discovered digging under his sister's window. When she asked what he was doing, he answered: "Why, I am going to heaven to find ma." She attributed many of the characteristics which marked her as the fearless, uncompromising hater of slavery to the influence of her veneration for her mother.

Mrs. Stowe wrote: "About this time I joined the church, a step which among Christians in that place meant nothing less than a conviction of some spiritual experience gained, of some familiar communion with the great Invisible. Had I found it then? Had I laid hold of that invisible hand, and felt its warmth and reality? Had I heard the beating of a warm heart under the cold exterior of the regular laws of nature, and found a living God? I thought so. That hand and heart were the hand and heart of Jesus—the Brother, the Friend, and the interpreting God for poor, blind and helpless man."

In 1832 Dr. Lyman Beecher became president of Lane Theological Seminary at Cincinnati. Without the experience gained there by Mrs. Stowe *Uncle Tom's Cabin* could not have been written. Escaped slaves often came to her home. Running through Walnut Hills, and within a few feet of her house, was the Underground Railway on which the slaves were taken north.

In 1850 Mrs. Stowe moved to Boston. Shortly before, Lovejoy, the editor of an anti-slavery paper, had been mur-

dered by the slaveholders, and Daniel Webster had delivered his great speech in Faneuil Hall, in defense of the Fugitive Slave Act.

Mrs. Stowe brought from the West a soul aflame with horror that slavery should be tolerated in New England. She conceived the idea of contributing an anti-slavery story to the columns of the *Washington National Era*. The story begun on June 5, 1851, was not completed until April, 1852. It had been planned to run for three months but, bursting its bounds, it rolled onwards until it attained the proportion of a goodly volume. Mrs. Stowe wrote: "I could not control it, it simply wrote itself."

Twenty-five years after the publication of the first number Mrs. Stowe wrote to one of her children: "I well remember the winter at Brunswick, when you were a baby, and I was writing my most successful work. My heart, touched by the recent loss of a darling boy, was bursting with anguish excited by the cruelty shown by our nation to the slaves. I remember weeping over you many a night, as I thought of the slave mothers whose babies were torn from them."

Mrs. Stowe received \$300.00 for the serial. A Boston publisher offered the Stowes half the profits on the book, if they would pay half the expenses. This they were too poor to do. So it was arranged that they should receive a ten per cent royalty on all sales. Within a year 120 editions had been sold in the United States alone. Within four months of the publication of the book they received \$10,000 in royalties. Three thousand copies were sold the first day.

Letters poured in from England, in addition to those sent by Americans. Among others, the Prince Consort welcomed the book with effusion, and Lords Carlisle and Shaftesbury sent letters which filled the author with pride and gratitude. The book has been translated into every language, and sold in numbers exceeding those of any other book except Bunyan's *Pilgrim's Progress*.

This month we observe Race Relations Sunday. It is appropriate therefore to call attention to the great contribution which Mrs. Stowe made to the anti-slavery movement.

**A MAGAZINE FOR PASTORS'  
WIVES**

"A magazine for pastors' wives? . . . No, I'm sorry but all the library has are a few articles such as those published in *Church Management*."

The newsstand dealer declared, "Never heard of a publication for pastors' wives, and I have the most complete line of magazines published. . . ."

Magazines of every kind—almost! Magazines to help a young bride be a perfect hostess, dressed in style, a thrifty housekeeper or an economical cook. Columns with suggestions on how to clean kitchen walls or kill roaches, recipes for serving fifty or two, but no magazine just for pastors' wives. Apparently the pastor's wife was the "forgotten woman" of the age.

Most pastors' wives are blessed with good common sense, and the ability to adapt suggestions to their own particular needs, despite the fact our friends often doubt the wisdom of our marrying a minister. Surely older pastors' wives with more experience would take the "newer ones" under their wings and teach them when and where to "scratch"! No doubt these pastors' wives would remember to point out the all-important lesson that he who arrives first may find the best seat and be the envy of all the rest, but jeopardizes poise by having to wait for everyone else. Surprisingly the theory of "advice and help" was exploded by the fact that it just wasn't practiced. You know, your best friend won't tell you and your enemies hope you haven't heard.

Recognizing the need for a regular source of helpful suggestions, also a means of providing a few moments of pleasure to pastors' wives, the paper *The Pastor's Wife* was introduced. In five years it has grown to an eight page periodical which travels throughout North America to pastors' wives, widows, fiancees, and parish workers. Strange as it may seem, pastors read it too, and chaplains have carried it around the globe.

The enjoyment derived from reading what others have to say, and the stimulation of thought produced by the discussions are worth much to busy pastors' wives, regardless of age.

Twenty-three Corresponding Editors assist the Editor, Mrs. Ernest H. Engel of Peoria, Illinois, in publishing *The Pastor's Wife*, giving freely of their time that their sisters of the parsonage may receive this paper written especially for the shepherdess.

## Making every home an altar

Eighteen of the twenty-four hours in a school child's day are under the guardianship of the home. This heavy burden of training and guidance falls on parents, many of whom are unaware of their duty, some unequal to it. The Christian church helps shoulder the weight by holding weekday classes, encouraging church social life, etc. But the home remains the keystone of the better world we strive to build.

The message of Christ taken into the home arouses elders to new joys of parenthood, quickens in the young a sense of honor and love. Your official church publishing house provides special helps for Christian homemaking, child guidance, family devotions and leisure reading. As an important part of our plan to make a better world for our children, let us go together into the homes of America.



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## Light Amid the Encircling Gloom

by Orva Lee Ice\*

*That was the true Light, which lighteth every man who cometh into the world.—John 1:9*

LUTHER wrote in his Table Talk, "The world is nothing but a reversed decalogue, the ten commandments backwards, a mask and picture of the devil." Three hundred years later, and in another country Shelley wrote, "It is a wild and miserable world! Thorny and full of care; which every fiend can make his prey at will."

Perhaps today the world is a Grand Hotel in which mad men have the choicest rooms, but when I was a youth in school we sang about "the big, wide, wonderful, beautiful world." Then it was. Hope sat a king and was no widower. The world had its house in order. Britain was an empire upon which the sun always shone; Russia was a land of black bread and white teeth that shone in smiles of happiness under the reign of The Little Father; France was the international cabaret; Italy afforded holiday or holy day; Germany was the tutor of the world's college students; America was "God's country," and the rest of the world was heathen, to which we sent missionaries and gunpowder. The church was "fair as the moon, clear as the sun" and marching like an army with banners reading, "The Evangelization of the world in this generation."

Then came 1914 and in the words of Mr. Grey the lights went out all over the world; darkness covered earth and people. And although we danced and sang in the streets in 1918, the lights have never come on as full as they were prior to the debacle of the World War. It was and remained an "armistice." "Normalcy" did not return. My children have never known about the "big, wide, wonderful, beautiful world." Their world has been a bedlam of "moping melancholy and moon-struck madness." Current literature for them has been filled with idol-smashing and block-busting. Darkness kept getting deeper, until Edna St. Vincent Millay thought it was midnight and wrote her "Conversations":

Man has never been the same since God died.

He has taken it very hard. Why, you'd think it was only yesterday, The way he takes it.

\*Minister, First Baptist Church, Wilkinsburg, Pennsylvania.

Not that he says much, but he laughs much louder than he used to, And he can't bear to be left alone even for a minute, and he can't Sit still.

He gets along pretty well as long as it's daylight, he works very hard And he amuses himself very hard with the many cunning amusements This clever age affords. But it's all no use: the moment it begins to get dark, as soon as it's night, He goes out and howls over the grave of God.

Since then, the war has come and gloom has been added to midnight. We are spiritual refugees. The world is a man lost in a deep forest at midnight; every snapping twig is like a gun shot; every swishing branch is a ghost. In government, in education, in religion groping man is "amid the encircling gloom." Is there no light?

This is not the first midnight for Christianity. This is not the first Gethsemane. I am bold to say that there is light and guidance for the world revealed in the first crisis of Christianity, the first midnight. Let us see. The First Midnight

On that first midnight at the garden gate stood the military. They were on the march to get one man and silence him forever and thus cure the ills of their time. In the garden lay the followers of Jesus asleep. Midnight for them was a time to take their rest. A little farther on was Christ in prayer. Where was there light amid that encircling gloom?

First, there was no light in the military. Judas, the betrayer, was leading them. Jesus of Nazareth was the villain; once silence him and the drama was over; the people could go home and get to bed. Let us not delude ourselves. Capturing Mr. Hitler and the Mikado will not bring the enduring peace. We are beginning to realize that the end of the war and of hostilities will not bring peace at all. There are delayed action bombs whose fuses are now lighted that are timed to explode after the war is finished. Capital is expressing itself, "Wait till this war's over; then we'll put labor back in its place." Labor is speaking out, "We got to work with the bosses now till the war is won, and then there's only one way to deal with them; use lead on them."

There is the problem of the color-line in our country. Bayard Rustin says, "The black man is not going to be willing any longer to go 10,000 miles

to kill a yellow man to make a white man safe."

This world war is but ploughing the world soft for the planting of subversive ideas; seeds that will be fertilized by decaying moral character, and watered by the tears of world despair.

Economic determinism will be the chief factor at the peace table. America is no longer returning to isolationism. She must go out now and secure for herself air depots and bases for her commerce across the world. England's prime minister states that he did not come to the kingdom for such a purpose as giving up any of the empire. The white man is storing up black wrath for the night of war to come. There is no light here.

Further on we find the eleven asleep; for the followers of Jesus it is midnight and their eyes are shut. It is all dark here. They are comfortable.

Bizarre cults have profited at the modern uncertainty of the pulpits. Strange sophistries of apocalypticisms are being preached by strange sects everywhere and are leading followers off after them.

#### The Comfortable Church

For years the church has been making it very comfortable for its members; soft pews, short sermons, convenient hours, music and entertainment. It is small wonder that they are asleep; that they run wildly off in all directions when they are aroused.

The church should be the all-risking conscience of mankind. It should be elevating its gospel on its proper cosmic scale. Selfishness is not right for nations any more than it is right for individuals. Exploitation is not proper for nations any more than for people; stealing is just as sinful for one's own country as it is for one's own kinsman.

But the followers of Jesus were asleep; there was no light there.

A little farther on was Jesus, in prayer. The eleven were on the right path all right, but they did not go far enough. Farther went Jesus. There he found light. He knew the soldiers were at the gate. He knew the men who had pledged loyalty to him were asleep. He knew it was midnight. What did he do?

Perplexed in faith, but pure in deeds, At last he beat his music out.

He faced the spectres of his mind And laid them; thus he came at length

To find a stronger faith his own; And power was with him in the night Which makes the darkness and the light, And dwells not in the light alone. "Power was with him in the night."

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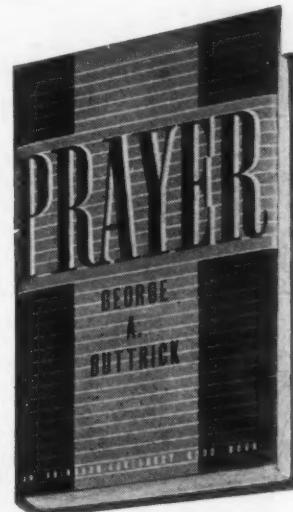
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He had "light amid the encircling gloom." His prayer began in agony; there was terror and blood, sweat and tears. "My God, why?" "Let this cup pass," were the words of his wrestling with the world and God. It ended with his coming at length to find

*(Turn to page 39)*





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## Is Your Church Retreating?

by H. Roberta White

In this story we learn that the Central Church of Christ, Des Moines, has an annual retreat for its leaders.

The retreat is held in late summer—usually September.

A secluded spot is sought which has camping facilities.

The discussions are held on Saturday and Sunday while substitutes assume the duties of retreaters.

group they have missed hearing the expert procured for the children's workers. Each leader not only speaks to the group for which he was obtained but to all other groups and to the assembly as a whole. The assembly addresses deal with some general phase of lay leadership such as perhaps the part of the church in the post-war world, the world mission of the church, or church responsibilities in a world at war.

The retreat sessions are held away from the bustle of city activities where the out-of-doors forms the backdrop for the event. Some September Saturday afternoon will find eighty church workers gathering at some secluded wooded spot where a large lodge with cooking facilities and electricity, has been reserved for the retreat. There the workers will stay for the afternoon and evening and return on Sunday for a full day of work. Substitutes are all provided for those who hold Sunday responsibilities in the church school, so that this one week end they may be free to gain the broad perspective of their work.

Under the guidance of the director of religious education, Virgil L. Border, the Saturday afternoon program will find the entire group gathered to meet the leaders and to receive instructions, before the department meetings in which the resource leaders present the material to be covered and get acquainted with the retreaters.

After dinner and evening classes, a worship service around the lodge's open fireplace will conclude the first day of retreat. Sunday morning early the retreaters will return to the scene for breakfast, a morning worship service, classes, dinner, more class sessions, and again a general assembly, before the summary of the retreat and the closing dedication service.

Throughout the retreat the spirit of service and leadership is maintained as children's workers, adult leaders, youth leaders, women's leaders, and church school officers seek to discover new ways of improving their work, of solving teaching problems, of understanding more effectively those unto whom they minister, and of coordinating their efforts. There is an atmosphere created which stimulates the enthusiasm of all

**I**N days of military campaigns and strategic moves on the battle fronts people may shudder at the thoughts of retreating as indicative of failure. But there are recorded in history some retreats which were perpetrated in order to gain a goal in view.

Central Church of Christ in Des Moines, Iowa, L. K. Bishop, minister, has for four years made use of a retreat to gain a goal in view. Late each summer, in that difficult period at the end of summer programs and the beginning of fall activities, the leaders in the church, church school, and Woman's Society actually go into retreat for a week end, where for two days they listen and discuss with national church leaders regarding methods and problems of leadership and teaching. In this period they gain new insight and inspiration for their forward moving program.

Leaders for retreats have included such national religious figures as Dr. Harry C. Munro of International Council of Religious Education, Misses Mabel Niedermeyer, Hazel Lewis, and Frances Woolery, and C. W. Longman, writers, editors, and religious educators of the Christian Board of Publications; Virgil Havens, former missionary in Africa, and now field secretary for the United Christian Missionary Society; Dr. A. T. DeGroot, member of the faculty of Drake University Bible College, and E. H. Bonsall, Jr., member of the Parsons College faculty.

Each year the resource leaders obtained are specialists in their field of work, who have not only advanced theories of religious education but who have put those theories into practice and who know they are workable.

Always a program balance is maintained so that all who attend retreat will not feel that, for instance, because they have been in the adult leader's

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of the Royal Air Force

## THE SIGN OF THE CROSS

By R. S. K. SEELEY, D. D.  
Dean of Ontario  
Provost of Trinity College

This is, in our estimation, one of the finest books to come out of Canada in some time. *It is the Canadian Lenten book for 1945.*

The purpose of the book is "to bring the cross out of the realm of theoretical doctrine and make it a living experience for individuals."

The sub-title of the book is "A Meditation on the Place of the Cross in Human Living." After reading *The Sign of the Cross* one cannot but realize the redemptive principle which we discover in the cross of Christ is central to the life of every Christian man and woman.

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## Light Amid the Encircling Gloom

(From page 37)

"a stronger faith his own" and "power was with him in the night."

With us prayer is marginal. With Jesus it was fundamental. With us it is an elective. With him it was a com-

pliment to his daily living. Men should plan and pray; we only plan. Men should hope and pray; we only hope. Men should work and pray, suffer and pray. We are pushing the wheelbarrow without lifting it. We are pulling on the oars without untying the boat.

There is light amid the encircling gloom in the face of Jesus Christ. Doctor E. Stanley Jones visits the church where Thorwaldsen's statue of the Christ stands. He stands contemplating its beauty when the caretaker of the building plucks his sleeve and whispers, "You can't see his face till you kneel at his feet." Kneeling before Christ we shall see that light that lighteth every man that cometh into the world, and there we shall find light "amid the encircling gloom."

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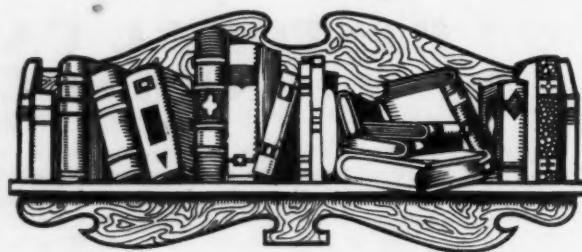
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### *Preachers and Preaching*

**For We Have This Treasure** by Paul Scherer. Harper & Brothers. 212 pages. \$2.00.

So much has been said on the subject of preaching in the Lyman Beecher Lectures at Yale that it would seem to put each new lecturer under severe strain to add anything new or interesting. Yet it is gratifying to note that some of the most outstanding lectures on the foundation have been delivered within the decade just passed. Dr. Scherer's lectures will take front rank with the others. In these lectures he has placed the young minister reader under heavy obligation for many wise words of wisdom, but more than that he has so written that the seasoned minister, reading these lectures, will find himself inevitably reappraising his own ministry. We who have been reading Dr. Scherer's published sermons for many years are grateful to be admitted now to his own philosophy of preaching—that art of which he is himself so much the master. His wide acquaintance with literature, his brilliant literary style, and his deep spiritual insights are ever obvious throughout this volume. Every minister should consider this book a "must" on his reading list.

S. L.

**Victim or Victor**, edited by Paul Z. Strodach. The Muhlenberg Press. 210 pages. \$2.00.

For five successive years Dr. Paul Z. Strodach has prepared a series of annual volumes of sermons for pre-Lenten and Lenten seasons. Each of the eighteen sermons in *Victim or Victor* is contributed by a representative preacher of the United Lutheran Church in America. Of the contributors, Dr. Paul Scherer is the only one who has been represented in one of Dr. Strodach's earlier volumes. In this instance the title of Dr. Scherer's sermon furnishes that for the book.

Those who have come into contact with any of this book's predecessors will have some idea of what to expect of it. The excellence of these discourses is to the high credit of the United Lutheran Church in America. No one who reads them will need any further evidence to prove to him that the church from which they come is blessed with preachers of high ability. From the very nature of this book of sermons it is not simply a heterogeneous collection of homiletical specimens. On the contrary we have here an integrated group of sermons pointing in the same general direction.

Not one of the eighteen sermons has a cumbersome, awkwardly phrased title. The following are six of these selected at random: The Vision Beautiful, The Secret of Greatness, Taking Our Place, The Glory of the Branch, So Little and So Much and Taking The Realistic Cross. The texts of these sermons are different from any used for this purpose in the four preceding volumes. It is to be hoped that this fifth book of Lenten sermons will be followed by another next year.

L. H. C.

**Voices of the Passion** by O. P. Kretzmann and A. C. Oldsen. Ernst Kauffmann, Inc. 126 pages. \$1.50.

The sub-title of this book by the president of Valparaiso University and the pastor of Immanuel Lutheran Church, Valparaiso, Indiana, is Meditation for the Lenten and Easter Season. The book is divided into two parts, the first being entitled Voices of the Passion and the second The Seven Words From the Cross.

In the foreword the authors announce that these meditations are not sermons in the usual and accepted sense of the term, and further state that they are deeply conscious of their shortcoming if they should be measured by sermonic standards. This apology is entirely uncalled for. The addresses are sermons and good ones. These in the first part are dramatizations of different characters connected with the crucifixion and resurrection. Each of the persons tells of his impressions of the events. The characters who do this are Judas, Peter, John, Caiaphas, Simon, The Centurion, Pontius Pilate, Demas and Paul. At first glance one is impressed that in using this method the preacher has taken a rather difficult task on himself, but the discourses themselves are convincing evidence of the success of the idea.

The sixteen sermons in this book are stimulating, spiritual and helpful. The volume constitutes the Pulpit Book Club selection for February.

L. H. C.

**Broken Pillars** by Harold Garnet Black. Fleming H. Revell Company. 129 pages. \$1.50.

Under this suggestive title, Dr. Black discusses the Ten Commandments and the way in which our modern world has dealt with this ancient code. These great moral and spiritual principles are presented on the dark background of man's unwillingness to conform to the great laws of God. Thus these laws become broken pillars. Christian civilization is at stake for

men cannot long defy God and still be building his eternal kingdom.

The book is a very helpful volume, one of the very best modern interpretations of the Ten Commandments. Dr. Black is a very gifted writer and says in striking phrases and epigrams many things that linger long after the book has been read. For example, one cannot forget this statement: "Adultery plunges a dagger into the heart of family life." The attitude of the Pharisees is summed up in these words: "They prayed in the temple and then preyed on their neighbors." The great joy of Christian service is expressed in this sentence: "The arithmetic of God involves a paradox: one multiplies his joys by dividing them." Worship is stressed: "To forego the worship of God will lead finally to the denial of his very existence."

The book abounds in quotations and illustrations. Highly recommended.

L. N. L.

### *Youth*

**Quit You Like Men** by Carl Hopkins Elmore. Charles Scribner's Sons. 180 pages. \$2.00.

*Quit You Like Men* is written primarily for young people who are challenged in the very first chapter with a title, *Am I a Person?* Dr. Elmore gives courage to be different from the majority as one of the marks of being a real person. This is in contrast to the people who, "in their college days, they surrendered to an atmosphere that surrounded them—they accepted the slogans of their associates and never wrought out a battle cry of their own." He says that in spite of all its horror, some veterans have a note of pleasure in their memory of war because in that experience they obeyed one "supreme compelling motive force that integrated all their scattered interests to one objective." This desired integrity is also illustrated by a quotation from Dr. Wieman who observed that a disintegrated person is to a brush pile what an integrated person is to a tree.

A person's worth, writes Dr. Elmore, depends upon his own most careful use after thorough preparation of the talents which have been given him. A person may expect to face the greatest and most critical tests in his life well if he is accustomed to facing daily tasks with courage and diligence. "Emergency only multiplies what we are in our everyday clothes." There are those who surrender too readily to any handicap. The author says of

(Turn to page 42)

# Three Arresting New Books

## THE DARK NIGHT OF THE SOUL

by Georgia Harkness

Here is a strong draught of spiritual dynamics for the depressed and discouraged Christian. Dr. Harkness, one of the most sensitive writers on religious problems, addresses this book to those dedicated souls who are dismayed to find the presence of God receding from their side. In it, she reopens a subject long buried under theologic and moralistic debris, flooding a condition common to many Christians with the light of divine grace and scientific discovery.

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Publication date—March 1

And this recently published book:

## And We Are Whole Again

by Hazen G. Werner

This book concerns itself with the innumerable people who, bewildered by their failures and out of harmony with life, go on day after day, seeking a way out, but not finding it. To them, and to those whose job it is to help them, Dr. Werner gives the benefit of long, practical experience in counseling and pastoral work in varied situations, and points to the all-sufficient grace, or healing powers, of religion. His clinical practice underlies a conviction that psychological techniques serve best when they lead to a greater experience—the curative power of Christ.

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## IN SPITE OF ALL

by Archer Wallace

One of the most popular of Canadian writers presents a book of sterling usefulness and great fascination. It will be found to have two primary uses: heartening reading for those laboring under handicaps and difficulties; magnificent illustrative and story-telling material for speakers. For in it are told the thrilling stories of ten great figures in world culture who fought and won over well-nigh crushing handicaps: Ludwig van Beethoven, William Cowper, Elizabeth Barrett Browning, Francis Parkman, Marie Curie, Sir Walter Scott, Friedrich von Schiller, Baruch Spinoza, Grey of Fallodon, and Katherine Butler Hathaway.

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Also this recently published book:

## The Postwar World

The Merrick Lectures for 1944

Well-developed philosophies and techniques, on a realistic basis, are presented here, contemplating the possible results of postwar settlements, analyzing the dominant forces, and assessing the probable costs. Among the thirteen authors are Francis B. Sayre, diplomatic advisor to UNRRA; Manley O. Hudson, judge, the Permanent Court of International Justice; Vera Micheles Dean, of the Foreign Policy Association; Y. C. Yang, president of Soochow University; and Senator H. H. Burton. Together, they supply a guidebook for threading the mazes of the coming peace.

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## RUY BARBOSA

by Charles W. Turner

This biography is an immensely significant one in understanding the past and future of the Western Hemisphere. For Ruy Barbosa, Brazilian crusader for the essential freedoms, was in the early part of this century a pioneer and prophet whose stature is only now being belatedly recognized. This is the first full-length portrait to be painted of a man whose wisdom envisaged the League of Nations a decade before its creation, whose vision helped establish a foundation for good neighborliness with our sister republics of the South, and whose speeches and letters will forever be a priceless heritage of the Brazilian national tradition.

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Publication date—March 1

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## New Books

(From page 41)

them "their only urgency is to find a rag clean enough to be used for a white flag."

This book is not the kind of success talk that assumes that every person can become president of the United States if he tries hard enough. Dr. Elmore recognizes "defenses in native equipment." He does seek to inspire young people to make the most of what they have and cites the letterhead of a company, whose business was the making of cans. The letterhead carried this slogan, "The biggest small manufacturer of cans." "Being ordinary need not limit our effort or cramp our ambition" and "we may be criticized as ordinary today but that classification is not final."

If a young person is to become mature, he will develop a code of ethics based on the welfare of others and will be able to develop the fine art of living and working with other people. The author recalls that he once heard a farmer say after a minute examination of the fruit tree under which he was standing, "There's not a perfect apple on this whole tree." We will be disappointed if we expect perfection in people.

While there are no geographical frontiers to challenge the frontiersman spirit of modern youth, yet, there are all kinds of frontiers in the realm of human relationships, scientific advancement and contribution to the public good. The book is an appeal to young people to be pioneers in this sense.

Dr. Elmore, after Y. M. C. A. work in France during the first World War, became minister of the First Presbyterian Church of Englewood, New Jersey. He is also the author of a book of sermons, "The Inexhaustible Christ."

E. S. S.

### The Church

**The Church Looks Forward** by William Temple. Macmillan Company. 189 pages. \$2.00.

It was with a feeling of regret that the reviewer came to this thoughtful volume for two weeks before its publication the author died. The Archbishop of Canterbury had become the leading churchman of England and had won a place among the great philosophers of religion with the publication of his *Nature, Man and God* which was reviewed in *Church Management* several years ago.

This is a volume of addresses made during the first eighteen months of the archbishop's new work at Canterbury. His friends urged their publication. It serves as a fitting memorial to his life and thought. As Dr. Temple writes in his preface: "If any one of these addresses may be said to strike the keynote, it is on The Crisis of Western Civilization." Our need is a new integration of life: religion, art, science, politics, education, industry, commerce, finance—all these need to be brought into a unity as agents of a single purpose. This single purpose to the author must be a divine one.

The twenty-five chapters are practical as well as philosophical. Topics

## Of the Imitation of Christ Today

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us not withdrawal from but participation in the affairs of the world. To be published February 20. \$1.00

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ranging from what the church should do about venereal disease to Christmas thoughts in 1942 illustrate the great variety of themes discussed. Dr. Temple's address to the Bank Officers' Guild in 1943 contain some penetrating observations about our capitalistic system. In all of these speeches there is the constant theme emphasizing the place the church must play in world reconstruction.

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W. L. L.

**The Church Must Win** by Charles Tudor Leber. Fleming H. Revell Company. 179 pages. \$1.75.

This widely traveled Christian and world citizen writes again on the place, power and promise of the Christian Church in the conflict of our time. The book is apparently a series of sermons or lectures built around texts of scripture. He vows that the unreleased power inherent within the Christian Church is the greatest unused resource available in the world for the winning of the war. World wars, he says, are not engagements of body against body, flesh against flesh, for we wrestle not against flesh and blood but against spiritual powers. The attack against war then is not to be made with arms. We may kill Hitler but we cannot kill Hitlerism by shooting at it. In the final chapter he dares to use the often mis-used text: "Think not I have come to send peace on earth; I come not to send peace but a sword." He urges the church to wield the sword of the spirit to meet the mad forces of injustice and inequality. Christians suffer from inferiority complexes. No just and durable peace has ever been man made nor can it be. Here is the compelling opportunity for the church. It is up to the church to insist that the principles of Jesus Christ shall be the guiding principles in the making of the peace. It is spiritual surgery that the world needs most.

In an epilogue the author recalls the title of the book and promises that the church will win and calls now for one church warning that without one church there cannot be one world.

The book is studded with timely illustrations taken from the experiences this much traveled author has had in his pilgrimages around the world.

I. C. E.

**Religious Liberty in Latin America** by George P. Howard. The Westminster Press. xlv+170 pages. \$2.00.

This book is Protestant propaganda against the resentment by certain groups within Roman Catholicism because of the presence of Protestant missionaries in South America. The author goes so far as to intimate that our state department plays favorites with the Catholics and discriminates against Protestant missionaries in the matter of passports and visas to Latin America.

Largely a series of interviews with prominent people in Latin America, we find that most of them feel that there

(Turn to next page)

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AT BOOKSTORES CHARLES SCRIBNER'S SONS, NEW YORK AT BOOKSTORES

**New Books**  
(From page 42)

is no threat to inter-American relations because of Protestant activity in Latin America. Many of them feel that Protestant missions have blessed our neighbors to the south and most of them feel that Catholicism, which is the predominant religion, will be better because it has some competition.

The foreword is by John A. Mackay, president of Princeton Theological Seminary, who was himself a Protestant missionary in South America. The conclusion is that Protestant missions in Latin America must continue.

H. W. H.

**Crux Ansata** by H. G. Wells. An Indictment of the Roman Catholic Church. Agora Publishing Company. 113 pages. \$1.25.

The author portrays his distrust of the Roman Catholic Church on the basis of past and present performance. He holds that Roman claims of a membership of 350 millions are grossly exaggerated from a maximum of 120 millions, "of whom not more than fifty millions in the world can write their own name." But that with this body of believers as his strength "the Pope sets himself to hold back and frustrate the secular modernization of the world."

There is a sketch of the history of the Roman church from the beginnings, turning from pristine evangelism to rigid and ruthless enforcement of a single authority with Constantine;

through vast extensions of size and power to tragic decay in the middle ages when Reformation in many lands shook off the intolerable burden of spiritual tyranny secularly enforced.

The book is prompted by the author's fear that World War II is increasingly coming under the direction of the Vatican on world-wide scale, particularly in fascist countries: "This mental cancer has spread itself back to destroy the health and hope of our modern world." He fears for the freedoms of mankind, hard-won from Rome; that the war is becoming "a world-wide struggle of our species to release itself from the strangling octopus of Catholic Christianity."

J. F. C. G.

**Behind the Dictators** by L. H. Lehmann. Agora Publishing Company. 113 pages. \$1.10.

The sub-title gives the objective: "A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism." There is enough of valuable information in the book to make it worth studying. Some things are significant, as the story of the Vatican in relation to the Paris Peace Conference, and its part in anti-republican activity under the Weimar constitution. Likewise, the intimate relationships of Mussolini and Hitler with Rome, from which source, apparently came ideology, methods and subsidies. Rome, of course, has never hidden her light of totalitarianism under a bushel. He who

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### New Books

(From page 43)

runs may read her own words as written over the centuries and never disavowed.

But Lehmann does over-simplify. There is, despite his categoric denial, an economic causation of political evolution. Chancellor Bruening of Germany, a Roman Catholic, on his knees in Paris and London, pleading for reasonable treatment of Germany, knew whereof he spoke. And the world has reaped the whirlwind then sown. Nor does the author ever suggest totalitarian dangers other than in fascism. Well, Communism is not a pleasant mid-summer picnic! The Nazis met force with force. Berlin, about 1931, witnessed imposing red-pageants that meant business. But there is only one villain in this piece! Again, we hear the stock horror-tale of Jews slaughtered by the church's crusaders, en route to the Holy Land. Christians grow weary of being the sole offenders; they also suffered. More Christians were slain, to say nothing of Moslems, by the zealous bearers of the cross than were Jews. Holy zeal was quite impartial, and quite un-Christian. Nor is the present scene wholly one-sided, like this book.

J. F. C. G.

### Various Topics

**Can You Take It?** by Edwin A. Katterhenry. Eden Publishing Company. 146 pages. \$1.50.

The minister of Salem Church, Cincinnati, Ohio, writes in the preface that his book is written for "Those to whom trouble, adversity, loss, sorrow, or disaster has come," "Those who aspire to master and use circumstances rather than be a pawn of destiny and environment," "Those young people who think about and aspire to plan their future," and "Our returning service men and women," and "The families of those who didn't come back."

The man who can take it, described as the wise man, does not try to over-simplify life and although he does not make the pursuit of happiness his chief activity, yet he achieves it by keeping his sense of humor, meditating on happiness and setting important goals for himself. The wise man makes appreciation his dominant mood but gears his own life so that his happiness does not depend upon continual praise. He seldom makes a fool of himself but when he does, self whitewashing does not follow.

The wise man recognizes that there are some laws for living which cannot be ignored. Therefore, he tries to master them and to follow them.

Doctor Katterhenry quotes from replies made to him by returning servicemen to the question "How does life look to you from here?" These answers give some of the problems which ministers may help these people to solve. Commenting on misfortunes that may happen to anyone, the author speaks of those who make "what has happened to them? the convenient peg upon which to hang the blame for all subsequent failure and folly," but "the

(Turn to next page)

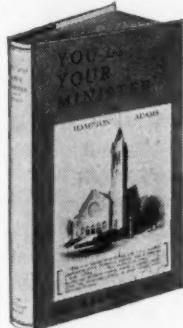
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**New Books**

(From page 44)

wise man is he who, whatever happens, bides his time, controls himself, and learns to take it and in turn to give it." By "taking it" is meant "regarding yourself, not as a pawn of destiny and environment, but as an employer of circumstances; accepting few things as final, but rather as the raw material out of which you are to construct your destiny," and by "giving it" is meant, among other things making "your life one that builds, lifts, gathers, and contributes on the side of human well-being."

A sample of the picturesque quality of writing in this book is "If and when he finds himself between the devil and the deep blue sea, he does not raise the white flag of surrender. He seeks to outmaneuver the devil or to commandeer a boat!"

Mr. Fred W. Smith, cartoonist, has added to the attractiveness of the book by many unusual cartoons.

E. S. S.

**Our Hidden Front** by William Gilman. Reynal and Hitchcock, Inc. 266 pages. \$3.00.

Slowly the history of World War II is being written. Though there are wide, admitted gaps in this tale concerning Alaska and the Aleutians and their import for this war and the coming peace as a spring-board toward both Japan and Russia, the author has made the record worth any reader's time.

Significant elements are the value of Alaska itself, intrinsically and within the economy of the United States; its strategic position as to Asia, particularly within the frame-work of modern air-communications; as one of the arms of the pincers within which lies Japan; the blunders of the military in delaying proper fortifications that might easily have cost us Alaska and have induced the invasion of the mainland; and the need for permanent fortifications in the scheme of the future defense of America.

Obviously the author is honest. He speaks of the mistaken conception of the Matanuska re-settlement project that predicated failure; the absence of apparent content of American diplomacy, and the necessity of requiring from Russia a fair diplomatic program.

Under the rigors of wartime censorship this volume is of the first order toward an understanding of the war and the post-war era

J. F. C. G.

**Highroads of the Universe** by J. Glover Johnson. Charles Scribner's Sons. xlv+316 pages. \$2.50.

This introduction to Christian philosophy by the chaplain at Mount Hermon School for Boys is in the tradition of constructive theology. Man is a giant in inventive genius but a pygmy in ethical behavior. At the present moment man needs God, the "coordinating power," to save him from bewilderment and disintegration.

The first section of the study deals with what man is scientifically. This (Turn to next page)



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## THE PEOPLE AND THE CHURCH TREASURY

*And Jesus sat over against the treasury, and beheld how the people cast money into the treasury.—Mark 12:41.*

In a court of the temple there was a chest with a hole in the cover. Nearby Jesus was sitting. The people began flocking out of the temple. As they passed by—rich and poor—they dropped their offerings into the chest.

1. It was the people who dropped money into the chest. The impression we get is that everyone gave something. This is in accord with the teaching of scripture, "Let none appear before me empty." Jesus wants all to give. This means rich and poor and those of moderate circumstances.

2. Jesus saw how much each giver was contributing. He noticed how some pompous men approached and with much display cast their rich gifts into the treasury. Then he observed a shabbily dressed working woman in the throng. Reaching the chest, she opened her hand and dropped two small coins into the treasury. And Jesus, reading her heart, knew that she had given all her living. Jesus sees how much we give today.

3. Jesus saw how the people cast in their gifts. This is most important. "Verily I say unto you, that this poor widow hath cast in more than all they which have cast into the treasury." With Jesus it was not so much a question of how much as how. The widow was actually giving more than the others who gave into the treasury. She gave of her heart, they of their purses; she of her love, they of their custom. He wants us to give according to our best abilities. We need not be ashamed

## New Books

(From page 45)

is one of the best discussions of what man and his universe are, scientifically, that can be found. The thought then proceeds to what man is spiritually: what God is like and Jesus and the Bible. The last section deals with man in his social relationships. The author is an optimist and believes in the possibility of social progress. The book comes out of life—life among boys. It was built in a classroom where successive classes discussed religion and life. It is therefore like a breath of fresh air in the stale air of theological thinking. It is a major contribution in its field.

H. W. H.

if it is our sacrificial best. He wants us to give intelligently, cheerfully, graciously, lovingly.

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Are you making today count?

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What is your spiritual age?

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Are you master of your time?

## STEWARDSHIP

Fritz Kreisler

I was born with music in my system.

I knew musical scores instinctively before I knew my ABC's.

It was a gift of providence.

I did not acquire it.

So I do not even deserve thanks.

Music is too sacred to be sold.

And the outrageous prices the musical celebrities charge today truly are a crime against society.

I never look upon the money I earn as my own.

It is public money.

It is only a fund entrusted to my care for proper disbursement.

I am constantly endeavoring to reduce my needs to the minimum.

I feel morally guilty in ordering a costly meal for it deprives some one else of a slice of bread—some child, perhaps of a bottle of milk.

In all these years of my so-called success in music, we have not built a home for ourselves.

Between it and us stand all the homeless in the world!

## LIVING IN THE SPIRIT OF LOVE

John Wesley Carter

The spirit of love in the heart should be the music of every life.

But how much broken music there is in some lives—"Wolf notes"—where violent tempers and wild utterances mar the harmony.

But love can take our lives with their jangled discords and bring them to perfect peace.

Then we shall get joy out of our work because we are its master, not slave.

The person who lives in the spirit of love can know no anger or hate.

The person who has developed faith can neither be doubtful nor anxious.

The person whose mind is filled with joy cannot be despondent.



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It is a union which God joins together for purposes worthy of his care.

When it is worthily realized, who can say that it may not stretch beyond the line of death, and they who have been minister and people to each other here be something holy and peculiar to each other in the City of God forever?

### A PRAYER BY AUGUSTINE

O thou holy and unspeakable, thou wonderful and mighty God, whose power and wisdom hath no end, before whom all powers tremble, at whose glance the heavens and the earth flee away, thou art love, thou art my Father, and I will love and worship thee forever and ever. Thou hast deigned to show pity on me, and a ray from thy light hath shone upon mine inward eye. Guide me into the perfect light, that it may illumine me wholly, and that all darkness flee away. Let the holy flame of thy love so burn in my heart that it may be made pure, and I may see thee, O God; for it is the pure in heart who see thee. Thou hast set me free; thou hast drawn me to thee; therefore, forsake me not, but keep me always in thy grace. Guide me and rule me, and perfect me for thy Kingdom. For Jesus' sake. Amen.

### THOUGHTS FOR EVERY DAY

Schweitzer

An easy conscience is the invention of the devil.

### Mexican Saying

A lie lasts only until the truth arrives.

Angus Dun

Men can bear with the unforgiveness of men if they can be assured of the forgiveness of God.

George Bernard Shaw

Better keep yourself clean and bright; you are the window through which you must see the world.

John Milton

The end of all learning is to know God, and out of that knowledge to love and imitate him.

John T. McNeill

The church is never so wrong as when she declines to be changed.

W. Stanley Jones

We sometimes speak of breaking moral laws, but we never break them. They cannot be broken. What we really do is break ourselves against the unchanging moral laws of God.

Philippe Vernier

If you look at Jesus, his assurance will pass into you. You do not know exactly what is ahead. You do know that as you go forward, your Master will be there.

Thomas a Kempis

If thou canst not make thyself such a one as thou wouldest, how canst thou expect to have another in all things to thy liking?

### REALITY OF SOUL

Practice the reality of the soul. Washington, at his country's darkest hour, kneeling in the snow at Valley Forge, was asserting the reality of the soul. So, too, was Lincoln after the disaster of Chancellorsville, as he tramped up and down most of the night in his second-floor room, regaining composure and formulating a plan of action that looked even to Gettysburg and beyond. The Duke of Atholl recently gave picturesque expression to the soul's demands for reality when he permitted only six lines to appear after his name in *Who's Who* instead of the column of titles to which he was entitled. He plays golf and fishes, minds

(Turn to page 51)

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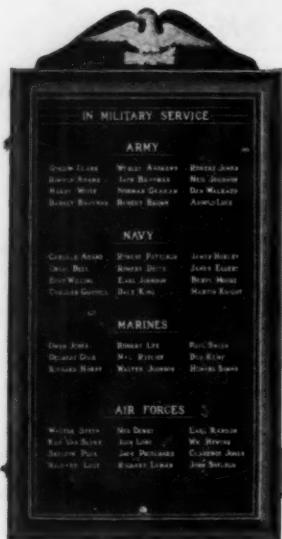
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## Wanted: A New Leadership

*A Sermon by James E. Bell\**

. . . and a new earth. Revelation 21:1.

WE look and long for a new earth. The old world, like many a state in the nominating roll call of a national political convention, "passes." Convulsed civilization, standing in the debris and despair of war's bloody judgment upon it, feels the labor and pain of a new earth struggling to be born. Here at home new deals, endless as new books, have come crowding around the corner, and yet in our bewilderment we fear that we have not got it yet. It is reported the President said that the New Deal is imperiled by old leadership. Doubtless that does not mean a test by age or training or even placement so much as attitude and adjustability and moral purpose. A new earth presupposes a new leadership.

The cry for such leadership is universal. Everywhere we turn we run into the need for it. A scout troop, possessed of a balanced and progressive and productive program gets nowhere fast notwithstanding a good meeting-place and a functioning scout committee unless there is a scouts master who knows the program, cares for the boys and is able to blend the one with the others. The need for the Sunday school is more acute than ever before, with open saloons and closed homes because of absentee mothers engaging in war work which for the moment seems more important and pays definite and enormous wages. But the Sunday school means little, even in these days of mounting delinquency, until there is a teacher who knows the Bible and loves children or adults so much as to give regular, able and creative teaching-service. The war in Europe and the Orient, as the national conventions at home, proclaims the inadequacy of a belated leadership and cries with burning eloquence for a pioneering leadership that is charged with bringing to birth a new earth.

In any leadership two of the powerful urges come to the front. One is the drive for dominance and the other is that for concord. On the first a dictator thrives. The second posits freedom and friendship. It therefore lays a base for democracy.

Leadership, enlisting both of these impulses, is tested by its ability or inability rightly to proportion them. For the most part, the will to power seems to be ascendent, undercutting its less

ambitious twin-brother as Jacob outwitted Esau. It is the urgency for unity which needs revivification. We cannot hope for harmony in personal relationships or creative goodwill in national and international agreements apart from a fresh emphasis on the desire for accord. A reasoned and fraternal and therefore enduring peace waits on our willingness to hold the drives for dominance and friendship in equipoise.

Dean Charles R. Brown of Yale, looking into the leadership of Lincoln, has said that it is a compound of integrity, common sense and good humor. If this is an oversimplification, it still serves to show why the Republican president was such a democrat. It is common sense to be dependable. Dictators would do well to laugh much, and most at themselves. The will to power, when insufficiently checked by the lighter, more human urges, crushes the fruits of the spirit and does to the death the life-giving impulses which portend a democratic process.

### Perils of Leadership

In considering some of the hazards of leadership, we note how exclusive is this desire for dominance. Unless a leader is unusually self-critical and generous, it is more than probable that he always will assume the leader's role, rather than willingly and wisely to accept at times the place of a follower. In this way the leader frustrates the rhythm of leadership and "fellowship," and exaggerates his desire for dominance. A good leader should be a good follower also.

In American politics it would seem to be irregular for a past president to return to a far less commanding station and follow the lead of a new president. In the church it is news when a bishop, as Fred B. Fisher, retires from the bishopric in the flood tide of his career. In one of our major denominations it would be almost unheard of for a state executive, as did such an officebearer recently in Illinois, to retire from his executive post and resume a pastorate. So would it give a thrill of hope for a national figure, not yet needing to retire, to give up his eminent assignment so as to dedicate his name and his skills to a rural field.

Moreover, leaders need every possible safeguard against thrusting their personal interests into the foreground and the cause they are set to serve into a

\*Minister, Methodist Church, Canton, South Dakota.

secondary relationship. Not only is there a personality disability for the one so tempted and overborne, but the cause is allowed to suffer with apparent scant concern. Thus running far deeper than linguistic distinctions, deep down into the conscious or unconscious philosophy of life, leaders speak of "my" office, "my" assistants, "my" work. A common cause, therefore, saved for the time by an entrusted leadership, passes into the domain of private possession. Of course the problem is a real one. Nor is it made easier by an undiscerning public which frequently appears more responsive to the persuasiveness of a personal appeal.

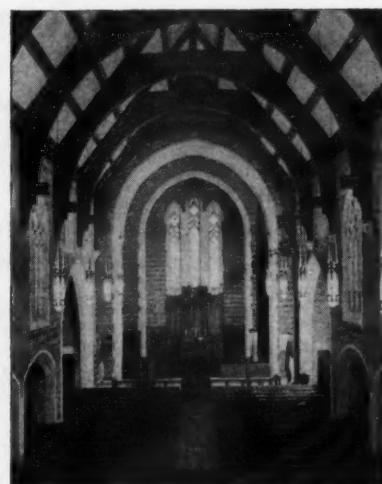
The manager of a cooperative enterprise, commenting on the success of his business, let fall the remark that almost invariably the consumers (in this case the stockholders and all on the same footing) when coming into the office and wishing to use the telephone, ask, "May I use your phone?" To which he always answers, "Sure; it's yours." But too generally, and far too easily, in the realm of leadership the false appeal of ownership supplants the proper sense of trusteeship.

Apart from heightened temptations which attend this personal view of leadership there are weighty reasons why anyone does well not to embrace it. First, our earthly tenure is too short to justify it. Again, our limitations are such, (not excluding the dictator who assumes that he is a superman) that we need to submerge the self in the cause and lessen the emphasis on the personal appeal. Moreover, on the retirement of such a partial and personal leadership a superficial following dissolves.

Huey Long made an immediate and immense bid for public favor. His was a marvelous following. He caught it with a dramatic presentation, by a persuasive personality, by a powerful projection of his purposes, boldly colored or discolored with common cause. But he was the cause. So, when he departed, the cause collapsed. When Lincoln died, on the other hand, the soul of the movement for the preservation of the Union to which he had given his life, went marching on.

In this personal, restricted view of leadership the incidental is made the essential; a segment, and that a less important segment, is treated as if it were the whole. The total task is perhaps too vast for almost any leader to encompass, but more of it must pass into the purview of a leader and be integrated in the loyalty and support of the followers if we are to get anywhere.

(Turn to page 50)



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## Knocking the "P" Off of Pluck

### A Sermon for Children by John Edwin Price\*

#### Objects:

Horseshoe;  
Word PLUCK on card strip;  
Loaf of bread.

*This we command you, that if any would not work, neither should he eat. For we hear that there are some who walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*—2 Thessalonians 3:10, 12.

**T**WO boys were each shown a heap of wood and told to lay it up in a neat row. One boy worked quietly and steadily and soon had his all done. The other complained that he didn't have good luck. He muttered away, worked a little, muttered some more and when he was finally done long after the first had finished, his row was very crooked and humpy. He whined that he had bad luck in having a lot of knotty pieces.

Two girls were asked to put away a table full of newly washed dishes. One girl sorted out the dishes and piled them neatly in proper order and put them away according to size, hanging each cup up carefully. The other girl piled hers any old way regardless of size and didn't arrange them neatly at all. This girl complained that she didn't know where they went anyway and that she had too many odd sizes.

This horseshoe represents good-luck. Good-luck is something favorable or fortunate that happens by chance, something good we didn't expect.

However, successful people do not depend on good-luck.

They depend rather on careful plan-

\*Minister, Methodist Church, Hartwick, New York.

#### Wanted: A New Leadership

(From page 49)

#### Testing a Leader

One of the most valid tests of any leader is to consider the quality of the associates whom he draws around him. If they are much smaller men, if they are subordinated to the rank of yes-men; or, if men who promise strength are quickly struck down, we may know something definite about the purposes which animate the leader. If, on the contrary, a leader is such that associates are fair sharers in the rewards of leadership as well as in its responsibilities and labors; and if when the leader lays down the task other men better trained and just as nobly purposed are available, we may say much

ning and steady, careful work. This way they not only are reasonably sure of having plenty of bread and other good things to eat but many of the comforts and luxuries of life as well. And what is more, they are usually "surplus" people. That is, they have enough left over as a result of good work to help along the Red Cross, the church and other good causes.

In other words they depend on PLUCK. The dictionary has this to say about Pluck: "Confidence and spirit in the face of difficulty; undismayed energy and resolution: courage." It further reminds us of a man named Chadbourne who had one lung go bad but who worked hard and persistently just the same and lived a happy useful life for thirty-five years after his funeral had been arranged.

There are other people not like Mr. Chadbourne. They take the "P" off of Pluck and depend on luck. Ofttimes they do not even have bread to eat and their children wear ragged clothes.

This is a great mistake. The "P" on Pluck stands for patience, perseverance, and perspiration is very necessary if people are to do their share of work in the home and make a success of life when they grow up.

The Bible tells us in second Thessalonians, the third chapter, the tenth and twelfth verses: "This we command you, that if any would not work, neither should he eat. For we hear that there are some who walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

for the generosity, the prudence and the high moral purpose of the retiring leader, just as we can hope great things for the cause which he as a trustee has served.

It is inspiring to scrutinize the leadership of Jesus. In it we find that it is the cause and not his person or life's prizes which matter. "For this cause," said he, "came I into the world." Before his earthly departure he trusted the cause in amazing measure to those who had followed his arduous ways, trained in initiative, in courage, and in the divine intention. Jesus is the one indispensable man because as the only God-man he is more than man. Yet he so cared and shared that he raised up from his followers many mighty leaders.

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Moreover, there is in the leadership of Jesus a fearless timing. In the fulness of the time, when the choice of the wrong way had become evident because the evil consequences had caught up with the multitudes, Jesus came. When John the Baptist, hurried off to prison for his courageous witness, lost his head by such a foul request, Jesus came preaching, giving a still more compelling accent to the cry of John the Prophet, "Repent ye, for the kingdom of heaven is at hand." When the opposition, grown bold and unscrupulous, plotted for the life of Jesus and the evil winds of hatred, swelling to volcanic proportions, scattered and terrified his followers, some of them ready to go fishing because they saw the cause as lost, Jesus came to gather them together, to redirect and surcharge them with purpose and power.

We cannot be too certain about the shape of things to come. But we know that the old order passes and that we yearn for a new earth of righteousness and peace. Such a world presupposes a new leadership. This leadership will need to be self-spending and cause-propagating in purpose, democratic in practice, and Christ intoxicated in spirit.

### The Sermon Scrapbook

(From page 47)

his own business and objects to being a duke. Is he reminding us that titles are dressing, worth is inward? And what of the modern trend which sometimes seems to justify busy public leaders in asking others to write their speeches for them? What we want is the man himself, not the phrase-maker and certainly not the composite man. How many think for themselves in wartime? It is so easy to swell every passing shout into a roar. We can stand more reality of soul than we are getting. Elmore M. McKee in *Beyond the Night*; Charles Scribner's Sons.

### LOOK TO THE OUTLETS

Some years ago, when the news that he was dead reached Yale men of Henry Wright's generation, there was

scarcely one among them who did not feel a deep sense of personal loss. One alumnus, when he heard the news, said, "I cannot think of the old spot without seeing an empty space against the sky"; and another declared, "We shall never see his like again." Yet another added the word, "After fifteen years his personality is still strong on me. More than once he has been a buffer against my worst self." Athletic heroes, fraternity leaders, brilliant honor men became pale figures of the past—but Henry Wright lived on in the minds and hearts of his associates, a dominant, compelling influence, when time had scattered them over the face of the earth. What was the secret of this man's extraordinary power? Well, part of it at least was this—he never asked, "What can I get out of Yale?" but always "What can I do for Yale?" If one wants to be a real person, to make his life a vital force and inspiration, he must look to the outlets of his existence. Carl Hopkins Elmore in *Quit You Like Men*; Charles Scribner's Sons.

### MENTAL AND SPIRITUAL MATURITY

We need to achieve mental and spiritual maturity. We need, in other words, to grow up. Many people never grow up; they just blow up. They are very fond of saying: "He can't do that to me." While they are telling the world that people cannot do certain things to them they are also advertising the fact that they have not left their adolescence, perhaps not even their childhood. The apostle Paul said: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (I Corinthians 13:11). How did St. Paul manage to grow up and stay that way? This great soul achieved maturity because he determined to live his life in the spirit of faith, hope, and love. Frank Glenn Lankard in *The Bible Speaks to Our Generation*; Oxford University Press.

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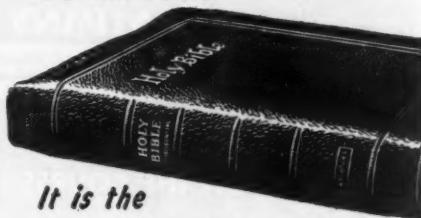
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## These Churches Will Build

INFORMATION about postwar church building projects continues to come to our offices. If you plan building, or know of a church which has such plans, we shall be glad to receive the data concerning it. If it has not previously been published in *Church Management* we will send you one of our Calling Lists consisting of the loose leaf binder and fifty family information cards.

The information desired is:

1. Name, location and denomination of the church.
2. The name of the minister.
3. Type of construction planned: new church, educational unit, social unit, parsonage, etc.
4. Estimated cost.
5. Amount in hand.
6. Architect, with his address, if one has been employed.

Here are some churches which are planning to build:

First Brethren Church, Cameron, West Virginia. Arthur R. Baer, minister. Superstructure of stone to be builded over basement. The cost, approximately \$17,000, of which \$8000 is in hand. W. Ray Yount, Dayton, Ohio, is the architect.

Price Hill Baptist Church, Cincinnati, Ohio. Ritchard T. Lyon, minister. The church will soon start the sanctuary, the first unit of a complete new building. This is to cost \$75,000, \$8000 of which is in hand. Architect is H. M. King, Louisville, Kentucky.

Miraloma Community Church (Reformed in America), San Francisco, California. Charles Dumville, pastor. The first unit of the complete structure will be the first to be erected. This will cost \$25,000. W. Raney, San Francisco, California, is the architect.

First Methodist Church, San Jose, California. Rector W. Johnson and O. Wesley Johnson are the ministers. Will erect a new social and educational unit to cost \$55,000; \$50,000 in hand. No architect yet employed.

First Presbyterian Church, Middletown, Ohio. Reuben F. Pieters, minister. Will build a complete new church to cost approximately \$250,000; \$25,000 is in hand. No architect yet selected.

Methodist Church, O-w-e-g-o, New York. Harry M. Savacool, minister.

The church will spend \$12,000 to remodel the sanctuary, buy an organ, and install a new heating system. Wenner and Fink are the architects.

First Presbyterian Church, Fresno, California, will build a sanctuary adjacent to its completed educational unit. The worship unit will cost approximately \$125,000, of which \$35,000 is in hand. No architect yet selected.

First Christian Church, Fort Morgan, Colorado. Kenneth H. Tuttle, minister. Complete new church to cost approximately \$30,000; in hand, \$11,500. Walter H. Simons, Denver, is the architect.

Forest Manor Methodist Church, Indianapolis, Indiana. Charles T. Jones, minister. This church has asked priority rights to start construction of an \$80,000 church. Clarence T. Myers of Indianapolis is the architect.

Saint John's Evangelical Church, Council Bluffs, Iowa. A. G. Crisp, minister. This church plans to erect an addition for social and educational purposes. Estimated cost is \$18,000. No architect yet selected.

San Leandro Baptist Church, San Leandro, California. Milton C. Wolter, pastor. Complete new church to cost \$35,000. Don Powers Smith of San Francisco is the architect.

Union Congregational Church, Shafter, California. William S. Harper, minister. Plans to build a complete new church to cost about \$35,000. \$10,000 in hand. Harry W. Pierce, Los Angeles, is the architect.

First Methodist Church, Arkadelphia, Arkansas. Robert Pool, minister. Will remodel building at a cost of \$11,000.

### HISTORICAL ART CALENDAR

An historical art calendar which lists the important days of the nation, day by day, is being distributed by the United States Bronze Sign Company. Much supplementary materials such as illustrations of army insignia, a salute to the flag, rules for displaying the flag and similar items appear on the calendar. Each page contains a large picture in color of some important historical event. Any reader of this magazine may secure a copy by addressing a request to the United States Bronze Sign Company, 570 Broadway, New York City.

### LINCOLN'S CONTACT WITH PEOPLE

A famous educator kept using the word "overeducated." Asked what he meant, he explained that a man may be too finely trained, so well educated that he is unfit for leadership.

That is why, he said, in times of tumult and crisis, it is seldom a highly educated man but some unknown, untrained man who takes hold of affairs, leads, and makes history on a colossal scale, for good or ill. . . .

At a critical hour in our own history the people passed over university men and laid the task upon the shoulders of Lincoln, who was self-taught, unknown, untried; and he saved the unity of our Republic.

A fabulist, an aphorist, strong but supple, astute but also wise, patient and powerful, Lincoln faced a storm of events as a farmer faces a storm of wind. For all his gentleness, he had a strange strength to endure and to do.

Whence do such men derive their power and skill to deal with the tough stuff of life, which educated men so seldom have? From close contact with people, a right estimate of facts and a high courage.

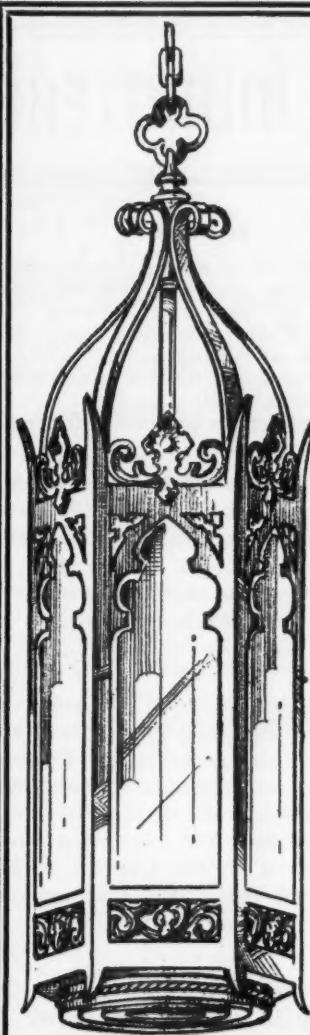
They are like the god Antaeus, in Greek fable, who was helpless when taken away from the earth but invincible as soon as his feet touched it.

Joseph Fort Newton in *Live, Love and Learn*; Harper & Brothers.

### GOD REIGNS

On the 14th of April, 1865, there came the news that Abraham Lincoln had been assassinated in Washington. This horror was a kind of final disaster, following hard upon the multitudinous disasters of the Civil War. The foundations of the national house seemed to be shaken; the very timbers of the roof to be cracking to their fall. What could hold the nation together, now that the great President was gone? In this blackest hour of our country's history, there rose a man to speak an unforgettable word. That man was James A. Garfield, himself later to be President. Facing the unutterable terror of that awful moment of dismay, Garfield said calmly to his stricken countrymen—"God reigns, and the government at Washington still lives."

So with man, in any hour of his destiny! However great the disaster, however bleak and black the prospect—God reigns, and the universe still lives. John Haynes Holmes in Sermon, *Facing the Worst: A Challenge to Pessimism*.



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God pity us all as we jostle each other!  
God pardon us all for the triumphs  
we feel  
When a fellow goes down 'neath his  
load on the heather,  
Pierced to the heart! words are keen-  
er than steel,  
And mightier far for woe or for weal.

\* \* \*

Just before Easter, some years ago, a little girl asked at the Cleveland Public Library for an Easter song she might sing at school. "It mustn't be too religious," she said, "because there are too many creeds in my class at school."

\* \* \*

Newspaper discussion on union is occasionally enlivened by touches of humor, sometimes unconscious. For example, a devoted member of the church of the United Brethren in Christ said, in the *Religious Telescope*, that when Christ prayed for the union of all his disciples "he prays that they may be truly United Brethren in Christ."

\* \* \*

An Englishman purchased from the book table in an Anglican church in 1943 a booklet entitled *Why Bishops Are Necessary*. These are the closing words: "The large majority of Christians today and always have believed that bishops are necessary in order to receive the sacraments according to Christ's will. We greatly hope that he (the inquirer) will pursue the subject, and come to see his duty in the sight of God to be a faithful member of the church. He will attend the English Church in this country, worshipping every Sunday at the holy communion. He may attend Roman or Eastern Churches when he is abroad, because they have the proper succession of bishops. But he will carefully avoid Presbyterian, Congregational, Methodist chapels, etc., even including the established Church in Scotland, because the succession has been broken, and there is no guarantee that sacraments administered there are given according to the will of Christ."

\* \* \*

According to the *London Daily Herald* Coventry plans a united community center as a feature of its new People's Cathedral. "A new venture in church cooperation will rise from the ruins of Coventry's blitzed cathedral. Linked with the new cathedral will be a Chris-

tian center of service to the whole community, to be built and run in full partnership with the Free Churches. The center will have a headquarters staff of Anglican and Free Church men and women 'capable of detachment to provide leadership and the linking up of the workers, and to create a Christian public opinion and action beyond the bounds of the parish'." These are the words of the Bishop (Dr. N. V. Gordon) who says that the eighty per cent of Coventry's population outside the Christian churches cannot be tackled in isolation. The center will be linked to the cathedral by a chapel of unity belonging jointly to the Anglicans and Free Churches.

\* \* \*

In an old Hussite Liturgy are said to be three small pictures on one of its pages. There is Wycliffe, the English Reformer, striking a light; Huss, that intrepid Bohemian soldier for the Lord Jesus Christ, is blowing the flame; then comes the great-hearted German, Martin Luther, bearing the shining torch. Recall the history of the great movements leading on to the Reformation, and we find Wycliffe kindling the gospel flame in England; Huss, the Bohemian, is stimulated by Wycliffe's example; Martin Luther, fired up and consecrated at a later date, brings to a successful issue the labors of the others.

\* \* \*

Dr. Witherspoon, of Princeton, was once on board a packet ship, where, among other passengers, was a professed atheist. This unhappy man was very fond of troubling everyone with his belief, and of broaching the subject as often as he could get anyone to listen to him.

There arose a terrible storm, and the prospect was that all would be drowned. There was much consternation on board, but no one was so frightened as the atheist. He sought out Dr. Witherspoon, and found him in his cabin calm and collected. He said: "How the vessel rocks!! We're all going, we have but a short time to stay. O, how the vessel rocks!! We're all going, don't you think we are, doctor?" Witherspoon turned to him with a solemn look and replied in broad Scotch: "Nae doobt, nae doobt, mon, we're a gangin', but you an' I dinna gang the same way!"

# "TILL WE MEET AGAIN"



"Ye shall return with joy"



"Ye shall know the truth and the truth shall make you free"



"My word is faithful and true"

## The Narrative

Chapter	
I	Enlistment
II	Army Life Begins
III	Troop Train
IV	First Camp
V	Top Sergeant
VI	Farewell to "The Good Old U. S. A."
VII	Landing on Foreign Shores
VIII	The Trials and Tribulations of a Top Sergeant
IX	Almost a Line Officer
X	First Campaign
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XVI	The Army of Occupation
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XX	We Sail for America
XXI	Mustered Out
XXII	Preaching the Gospel

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II	What Are We Fighting For?
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IV	Quick Tempers—Causes and Cures
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XVII	Upon Entering an Occupied Country
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XIX	The Higher Patriotism
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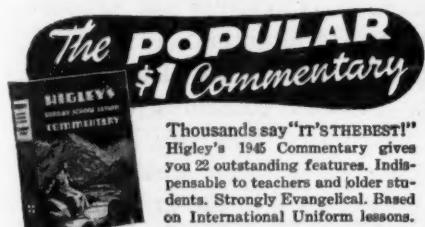
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### Editorials

(From page 7)

## Toward a Just and Durable Peace

THE five hundred delegates who attended the sessions of the Cleveland meeting of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, have gone to their homes satisfied that they did a good job. The findings have been released to the nation. The conference is now a matter of history.

This was the second meeting arranged by the commission. The first was held in Delaware, Ohio, in 1942. The left winged pacifist and communist elements took control of that meeting. The result was that the findings were unrealistic. The conference seemed to be more eager to embarrass political and economic leadership than to point out the steps to peace. These left wingers were not entirely absent from the Cleveland meeting. Some of them were vocal. But on the whole there was agreement that any program which promised progress toward a world organization must be encouraged.

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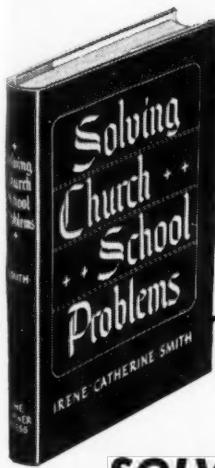
It was a sober, seriously minded group—sobered by the world tragedy. It was a penitent group. There was not much of the "holier than thou" attitude. There was a minimum of smart talk and exhibitionism. Carefully and prayerfully it faced the world situation.

The conference endorsed the Dumbarton Oaks proposals. It was conscious of their limitations. It asked that new life be given to the Atlantic charter by incorporating some of its idealistic provisions into the preamble of the Dumbarton Oaks agreement. Such a preamble would give objectivity to international document.

There was considerable discussion—perhaps more than the problem justified—on the relationship between an ideal and social progress. There were those who felt that for a church organization to endorse any program which fell short of the ideal meant a moral compromise. But the majority clearly realized that progress is a movement toward an ideal, however small and insufficient it may be.

While the discussions of the conference were not limited to international organization not much time was given to domestic problems. It did go on record as opposing a conscript army for peace time. The conference had an opportunity to see and hear John Foster Dulles, chairman of the commission. His influence was informing and constructive.

The program steering committee did a good job. Some matters were introduced which we would have preferred to have kept out. Some other matters were barred which we would have liked to have seen included, but this criticism is purely incidental. The work and findings of the conference mark definite progress in Protestant history.



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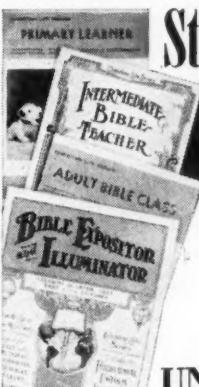
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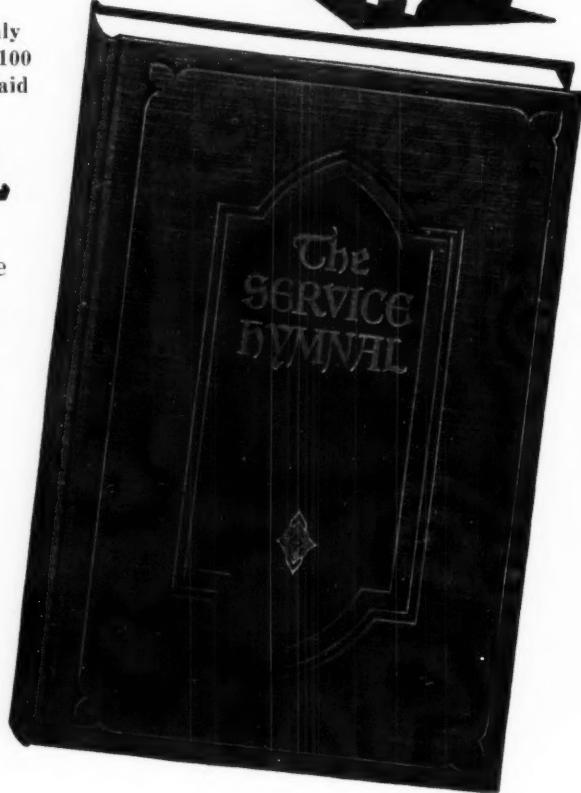
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